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ABSTRACT

Addressed to non-Indian teachers and teachers-in-training, this commentary and guide about education of Native American children is intended to instill awareness of the Indian child's perspective and provide direction for teaching about Native American history, art, literature, and governance. Some essays and articles are edited versions of presentations at a Project Paiute workshop in Nevada; others are by historians, educators, scholars, and native leaders in Nevada and elsewhere. Topics in the teacher guide include: What We Want for Our Children; Every Person Is Bound by His Culture (comparing Indian stereotypes with specifics from Paiute culture); Teaching the Indian Child (identity, communication, teacher training, curriculum); Teachers, Indian Children, Indian Culture; Views from Different Sides (ranging from instructional materials to incorporating Indian Cultures study into regular classroom curriculum); A Philosophy of Indian Education; Goals for a Culturally Based Indian Preschool Curriculum; American Indian Tribal Governments; Teaching History from the American Indian Perspective; Indian Art in the Classroom; Learning from the Coyote; Teaching the American Indian Tale; National Study of American Indian Education (excerpts); Resource Materials for Teachers of Native American Children. A bibliography of American Indian resources and resources from Inter-Tribal Council of Nevada are given. (NS)

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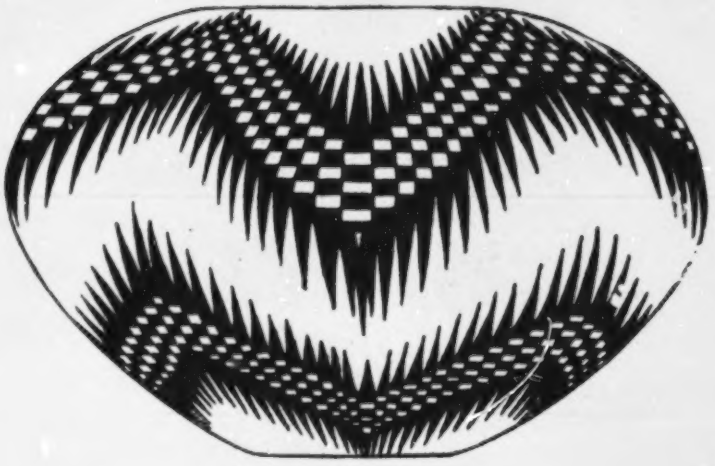

Native Americans: A Commentary and Guide for Teachers

Thus The Old Ones Have Taught

Native Americans: A Commentary and Guide for Teachers

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Prepared as part of Project PAIUTE

by

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June, 1976

(Photo credited to Linda Dufurrena)

Mrs. Valerie Crutcher, a teacher aide at McDermitt Combined School, Nevada, is shown working with third grade students. During this past year, Mrs. Crutcher has been instrumental in the preparation of Ki Na Soo Mu Wa Kwu Tu; Never to Be Forgotten--a reading text for Paiute children.

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INTRODUCTION

For a very long time Indian children have received their formal education from teachers who are primarily non-Indian--from teachers who share neither the Indian child's customs, values, or beliefs. More recently, the federal policy of self-determination has encouraged tribal groups to assume greater control over the education of their children, and the net effect has been the institution of a number of remarkable programs and schools operated solely by Indian educators for Indian youth.

The desire of many Indian leaders, at the present time, is to establish unique systems of education which serve the special needs of tribal communities. As William Demmert expressed it at the Second Convocation of Indian Scholars in 1971: "We have not controlled our schools for the most part; therefore, we have not been able to transmit and preserve certain aspects of our cultures through them....No one else can really understand our needs, or provide for them, except we, ourselves."

There really is no novelty or strangeness about the desire of Indian people to manage their own schools. Prior to the intervention of the federal government, the native peoples of the North American continent had always maintained perfectly effective means of transmitting their culture and learning from one generation to another. The Cherokee school system, before it was dismantled, was superior to non-Indian schools. The Choctaws, in addition to their regular schools, had special schools for deaf and dumb children.

While one can only applaud the efforts of the Indian people to direct, once again, the education of their children, it is still true that a majority of Indian children are taught in public schools by teachers who come from the dominant society. The State of Nevada exemplifies the division which prevails generally elsewhere. The Department of Education reports that 2,988 Indian students are enrolled in public schools as of the fall of 1975. Only 11 certified teachers and one administrator employed in the State are Indian. Each county in the State has Indian students, although in every instance, the enrollment is but a small percentage of the total enrollment.

Those non-Indian teachers in locales where Indian students form a large percentage or a majority of the enrollment tend to feel isolated from the Indian community and from the mainstream of American education. Those teachers who have few or no Indian students in their classroom perceive the problems of Indian education as peripheral to their main concerns. In either case, the schoolroom may and does become an alien place, uncongenial to Indian students--even though quite often the teacher is well-intentioned and sympathetic.

A statement in an open letter from a mother to a teacher, which appeared in The Northian Newsletter and was reprinted in Wassaja (February, 1976), illustrates the problem:

> *What values, class prejudices and moral principles do you take for granted as universal? Please remember that "different from" is not the same as "worse than" or "better than," and the yard stick you use to measure your own life satisfactorily may not be appropriate for [my child's life].*

She goes on to say,

> *Too many teachers, unfortunately, seem to see their role as rescuer. My child does not need to be rescued; he does not consider being Indian a misfortune. He has a culture, probably older than yours; he has meaningful values and a rich and varied experiential background ....You have no right to do or say anything that implies to him that it is less than satisfactory.*

Many non-Indian teachers who are quite devoted to their tasks are simply unaware of the difficulties they may set in the paths of Indian students. At the Ethnic Heritage Studies Workshop held in Winnemucca, Nevada, April 1, 1976, Mrs. Judy Trejo, a teacher in an experimental Paiute language retrieval program at Schurz, Nevada, recalled an incident from her own childhood at Stewart Indian School. Her teacher asked a student to "move his seat over a shade." On that particular day there wasn't any shade; it was raining outside. The boy jumped up and said, "What shade, Ma'am?" Mrs. Trejo remembers that the teacher then marched over to the student, banged him around, and called him an "impertinent brat." The student, terribly confused because to him "shade" meant "a shelter out of the sun," asked, "Why did you hit me?" Years later, Mrs. Trejo wonders poignantly why the teacher could not simply have asked the student to move his seat to the left--or to the right--why use the English idiom "a shade"?

That is the purpose of this guide and commentary--to create understanding, to offer alternatives. It is addressed in particular to the non-Indian teacher and teacher-in-training in order to instill awareness of the Indian child's perspective and to provide direction for teaching about Native American history, art, literature, and governance.

Several of the essays in this guide are edited versions of presentations from the recent workshop held in Winnemucca, Nevada, as part of Project PAIUTE. Other articles are contributions from individuals who are prominent in Nevada and elsewhere as historians, educators, scholars, and native leaders. It is hoped their viewpoints and personal observations will encourage teachers to create a more hospitable environment for Indian children and to effect a more balanced study of the contributions Indian people have made to human existence.

Since it is impossible to define one curriculum for Native American studies or education, a brief bibliography of resources is offered for the information and convenience of teachers devising or implementing curricula appropriate for their own regions.

As a final note, we wish to acknowledge the generous support we have received during this project from the Humboldt County School District, the Nevada Department of Education, and the Inter-tribal Council of Nevada. The PAIUTE Project Advisory Council members actively monitored each phase of our work; and we also wish to express our gratitude to them: Gerry Emm, Professor Arthur Phelps, Shayne Del Cohen, Gaylene Evans, Margaret Wheat, Nellie S. Harnar, Professor Ahmed Essa, and Dr. William Abrams.

Dr. Evalyn M. Dearmin
Director, Project PAIUTE

WHAT WE WANT FOR OUR CHILDREN

by

Glen Hardin

Mr. Hardin is Vice Chairman of the Fort McDermitt Indian Education Committee and a member of the Fort McDermitt Tribal Council. He is a member of both Paiute and Shoshone tribes.

He attended public schools in McDermitt, Nevada. He was graduated from Haskell Indian Junior College in Lawrence, Kansas, and Metro State College in Denver, Colorado.

At present he is Chairman of the Ft. McDermitt Housing Authority and Vice Chairman of the Nevada State Housing Authority.

It would be much easier for both sides if the teacher of the Indian child would consider who he is, what kind of background he has, and what his upbringing has been. Many teachers don't even stop to think about these. They categorize Indians all together as a group. No matter where you go, it's always the same. Teachers think Indian students can't achieve as fast. This is untrue. Indians can achieve faster than any other minority group; and when it comes right down to it, Indians are not a minority.

There are so many pro's and con's to being an Indian, it's astounding. Even in the town I come from, where Indians are the majority, I heard one person comment, "They ought to put a fence around that reservation and let the Indians out once a week." Perhaps if people would get to understand each other a little more, we could break that barrier.

If teachers would find out what is the cultural background and what is the language of the Indian students, this would make a tremendous difference. Each of you teachers would have quite a challenge if you started thinking about what the Paiute language is or what the Paiute culture is. Many of you don't have the faintest idea of what is involved in it. Yet the students we send to school have to put up with your ignorance. The parents are frustrated because they don't know what their children are having to put up with; so they blame the schools--they blame the teachers.

Whose fault is it? The blame rests on both sides of the fence. If the teachers would take time to consider differences and if the parents would go talk to the teachers, it would be much easier. There isn't a problem that comes up in school that can't be reasoned out with the parents and the students alike. Yet in some instances I have seen it go on because no one knows how to deal with it.

What we would like to see our children--the Indian children--do is to get ahead, to make the best out of themselves. They can do it. There are many opportunities. There are no limits to what they can do or where they can go; but we've got to open the doors for them to realize that.

Still, we can't open the doors and then not help them. The weakest areas I have seen in Indian students are in math, spelling, and English. I don't know what it is, but it seems as soon as they start falling behind, they fall farther and farther behind. Before they know it, they are on the bottom. How are we going to help bring them out of this cycle?

One thing we can do is learn to communicate better among us--among all parties concerned.

It was really hard for me to leave the reservation at first because I had never really been away from there. But once I left, I found it was such a challenge. I couldn't let obstacles overcome me. I had to persist every step of the way, but I enjoyed everything that came up. I met the challenges, and I am a happy person.

I would like to see things done, not only for me, but for my people--for the benefit of everyone.

In some cases people just sit back and say, "Well, why should I get involved in that. Why should I try to change it?" The best way you can change it is to get involved, to find out what makes it go. If the teachers would get involved with their students and find out what they're all about, it would be much easier for the school system altogether.

I'd like to think that teachers have in their hearts a desire for the best education for all children, whether Indian or non-Indian; but in some cases this is not true. Some teachers secure an education and believe they are teachers. But do they really make use of their training? Not always. Some teachers are accepted merely because of their certification. Some wish to say they have taught Indians at one time.

We can't justify this kind of education any more. Today's world is moving so fast that we must stay with it through education. Overall, Indian students are really behind. I don't think that they really are what we wish them to be; yet the time will come when they will be. The trend is now changing. More young people are attending college. More are graduating with doctor's degrees. Like anything else, the trend will taper off in a few years, but it will set a pattern for other Indian students to follow.

On the other hand, many Indians think just because a person has made it, he's not being Indian anymore. This isn't so. Many people think because you went out and got an education, you're trying to dominate Indians. This isn't so. If they would stop to think about the hardships involved in trying to help their own people, Indians wouldn't say or think things like that. But yet, they do. One of the ways you could really help change their image is by accepting the challenge, by getting involved in the education of Indian children.

Once you see it as a challenge, you will really enjoy working with it. You will find much humor in the Indian people. They make jokes about everything. I think there are more jokes in the Paiute language than in the English language. No matter what happens to them, they can turn it into something humorous.

EVERY PERSON IS BOUND BY HIS CULTURE

by

Dr. Ruth M. Houghton

Dr. Houghton is an anthropologist whose Ph.D. dissertation at the University of Oregon was based on studies of a Nevada Paiute community--McDermitt. She is frequently a lecturer in the Department of Anthropology at the University of Nevada. She also teaches anthropology courses for General University Extension and for the Western Nevada Community College in Reno, Fallon, and Carson City.

In 1973 she published for the Bureau of Governmental Research Native American Politics: Power Relationships in the Western Great Basin Today. She is also a contributing author to a book currently in press: Polity, Economy and Society in American Indian Communities. In addition, she is presently a consultant to the American Indian Policy Review Commission.

Vine Deloria included a chapter entitled "Anthropologists and Other Friends" in Custer Died for Your Sins (1968), his first book on Red Power. He implied that with friends like anthropologists, one doesn't need enemies. American anthropology traditionally has found American Indians convenient to study because their cultures and languages are quite accessible, and they have existed on this continent for probably forty or fifty thousand years. Here at the anthropoligists' doorstep were living peoples with whom one could tie in past archeological cultures, great diversity of language, great diversity of life styles, and contemporary life. Unfortunately the traditional approach to the study of American Indians has led to a distorted view of them, and I think anthropologists probably stand guilty of Deloria's accusation.

Recently anthropologists have begun to change their approach, particularly as many Indians themselves have finally questioned the evidence of those who work within the power structure of the dominant society. Indians are asserting, "Look here, I'm real and I'm living in this world. I'm not just part of a book."

An anecdote will serve to illustrate this change. An anthropologist had spent the last thirty or forty years studying the Mojave, a people of the lower Colorado. He first studied them in 1920 when they were living a beautiful, traditional way of life. From time to time he returned to observe them in remote isolation surrounded by a modern world; but he came back from his last visit horrified. "My God, they're drinking martinis!" He finally recognized that these people also live in the present and are part of a dynamic system, not a fossilized one.

The discipline of anthropology is concerned chiefly with culture. Culture means a total life style--behavior, housing, food, weapons, transportation, etc. It also includes political systems, ideas, religion, values, and attitudes. Culture is one package or way of life that exists as people live it in a particular environment. It is not properly studied or understood unless it is seen as a totality of social organization and beliefs. The anthropologist who studies the Mojaves cannot forget that these people are interacting in a modern technology which includes cars and trucks. They are not still walking miles and miles as their forebears did two hundred years ago before the advent of horses.

When we look at the culture of a particular Indian group, we should not isolate one part to study. Life was not always so beautiful or simple. There were hardships. In fact, most of us need to be reminded that the Paiutes managed for years in this difficult environment and climate in Nevada. We also need to avoid generalizing about "the" Indians. In North American alone the native people spoke over two hundred different languages forming fifteen language families as different from each other as the European languages are from Chinese.

Those of us who have been raised in white American society bound by white American culture have a very distorted view of what American Indians are. The distortion dates, I think, particularly from the early 19th century paintings of tribal people done by famous artists who traveled up the Mississippi and Missouri Rivers. Their records and paintings are quite detailed, and they were exhibited widely in the United States and Europe. Their paintings served as a very important source of information for people one hundred to one-hundred fifty years ago. They gave the world much of its idea of what an American Indian is. The idea happened to center upon the Indians of the Northern Great Plains after the introduction of the horse and during a time of continued warfare among peoples contending for land and food. The peoples of the Great Plains emerged as horseriding, buffalo hunters who were very efficient and very fierce in battle. Catlin and Bodmer did not go and paint the Hopi nor the Paiute. In fact, they did not visit a very wide area of the United States; but because they chose one time in history and one region of North American tribes to portray in their paintings, the buffalo hunting, horseriding image of the American Indian became the predominant one.

Later painters and sculptors, especially Frederic Remington and Charles Russell, came to the same area of the Great Plains and through their skillful renderings continued to reinforce a stereotypical image of the American Indian. The world still views Indians within this distorted frame of reference.

A similar phenomenon occurred in American literature as writers conveyed a myth about the "noble savage" in a pristine forest or on unsullied wild lands. Leslie Fiedler has said that in all American literature there are four essential themes localized and particularized by region. There is the Northern theme of the New England isolated homestead carved from the wilderness. There is the Southern theme evoked on a Post-Civil War plantation during a long, hot summer replete with sex and violence. There is the Eastern theme of the innocent American returning to Europe to recover his history. And there is the Western theme which perenially explores the confrontation between whites and American Indians. Consequently something as contemporary as <u>One Flew Over the Cuckoo's Nest</u> can be viewed as a "western" because it pits an Indian against the rest of the mental ward.

These fictional creations make it more difficult for whites to view Indian peoples realistically. It is, then, especially important for teachers to counter this effect in classroom study of Indian peoples by stressing that a specific group of people has its own history, social organization, and belief system within a unique environment.

One thing that especially impresses me about the Paiute culture is that much of it is still preserved, much of the social organization and system of beliefs, despite the years of effort through federal Indian policies to change American Indian people. Although much of this legislation, such as the Indian Reorganization Act of 1934, was well intentioned, it has served ultimately to change or destroy Indian cultures. Nevada Indians and some of the other western tribes have had the advantage, at least, of living in the same area where their people lived before them. The Nez Perce tribes were pursued and relocated. Even Chief Joseph,

valiant in this final flight for freedom, was not buried in his homeland. By remaining on their own land, Nevada Indians have been able to survive political encroachments better than many other Indian peoples.

Of course it wouldn't be fair to say anybody who is a Paiute in Nevada lives like Paiutes did one hundred years ago. Any culture, any way of life, is continuing to change. It may change slowly or rapidly to adapt as commissions change. The Nevada Indians had to change and adapt many of their ways after 1850 when large numbers of non-Indians came into the Great Basin and stayed. It wouldn't be fair to say their beautiful, primitive culture of the past is still here. That's not true; but I believe there is more of a continuity with some of the beliefs that existed in the past because of their endurance on the land.

Many ancient beliefs are still very important in the value system of the contemporary Paiute culture. It is very important to recognize that many Paiutes have lived together in one community for several generations. A great deal of interaction that goes on between people in these communities is personal and face to face. You come into contact with a person because that person is your best friend, your cousin, someone that you are associated with, someone you deal with personally. It's kind of like the old-fashioned American town which, I'm afraid, is long gone in most places in the United States. But among Paiutes there is this continuation among perhaps two thousand people who have probably several generations of interaction with each other; so the relationships tend to be more personal. You are dealing with a person about whom you know a great deal, and they know a lot about you.

When two people come together in ordinary Nevada society or in ordinary white American dominant society, relationships are often impersonal. You deal with someone because of their skills or because of the products they sell. You go to them for what they can do, but not for who they are. This is a major difference for Paiutes or other Indian children who come from a small community or reservation. This child is coming from a setting of personal face-to-face interaction into extreme impersonal interaction. A teacher meets with a child, not because the teacher and the child are individuals who know each other, but instead as part of a process of education. They meet for a purpose. It is especially important for the teacher to keep this difference in mind with an Indian child who may come from a small community, a reservation community or colony.

Another difference in the Paiute value system that is very difficult for many non-Indian people to realize, especially many people who live in a large community, is that there is a great deal more emphasis on the integrity of the individual. A Paiute child can still be disciplined by his parents, but he is not seen as someone whom any adult should have the right to tell what to do. For example, if someone came up to me and said, "Can I give your child some candy?" I would decide whether or not my child should have that candy. I believe that the child is someone that I, as an adult in society, should have some control over. The Paiute traditional viewpoint of the integrity of an individual means that even a child who is two or three has some thoughts and beliefs. If a Paiute child were asked whether he wanted some ice cream or candy, the parent would probably let him decide for himself. It's harder, I think, for people coming from non-Indian cultures to see how this works because it does involve discipline, it does involve restraint, but it is not carried on so openly. For instance, when I spank my son, who is five, I embarrass him. Well, this is one method of discipline, but it demeans him as a person. A Paiute child might be raised in a different discipline setting.

I've heard many teachers ask what to do if the Indian child doesn't want to stand up and be different, or stand up and solve the problem for everyone else. This is part of the same value of personal integrity, and the group exists because of each person working with the group. One child cannot stand apart and say, "Look at me! How smart I am! I have a gold star by my name for my spelling." This group setting shames children. It shames the one who dares to pull himself apart and say I'm better than you, and it shames the child who knows he can't do what another can do. With a group emphasis the interests of the group are important; the individual exists within the group.

One of the last points I'd like teachers to recognize is this. An Indian is not an Indian even if he can claim some Indian ancestry, unless he is part of an Indian culture which shares this system of behavior. So you can't, as a teacher, make yourself more interesting, more available, or a better teacher to a Paiute child if you somehow think you're an Indian when you aren't. You aren't an Indian even if you have a Cherokee grandmother, unless you also have a Cherokee grandfather, mother, father and so forth. A non-Indian cannot say, "Well my parents were immigrants and sufferers. I understand." You can't put yourself in the place of an Indian, if you are from another culture. You have your culture, and the Paiute child has another culture. What you can do is try to understand that particular culture, not only to better appreciate the view of the child but also to learn the history of the culture, the way of life of those people of the past. Although you can't be an Indian, you can come to understand him better. If you remember nothing else of what I said, I think what I'd like you to keep in mind is this idea--that each person has his own system of behavior, and that every person is bound by his culture.

TEACHING THE INDIAN CHILD

by

Daniel Honahni

Daniel Honahni, a member of the Hopi tribe, is presently an associate professor in the Department of Elementary Education at the University of New Mexico at Albuequerque. He is also Co-director of the Pueblo Teacher Training Education Program at the university--a program instituted to counsel 160 teacher aides in their university course work and their instructional responsibilities on the Pueblo. A leader of national eminence, Professor Honahni has lectured widely on Indian education and teacher training. He has been a member of the National Indian Education Advisory Committee. He is currently a member of the National Indian Title III Advisory Committee and serves on the Board of Directors of the National Indian Education Association.

After I get through today, we'll all stand up and sing some songs, depending on how you feel. If you feel that there is an awful lot of work that needs to be done with humbleness and humility, then maybe you can stand up and sing "The Star Spangled Banner". If you feel frustrated and upset with what I say to you, if you are in a fighting mood, then you can always sing the Kung Fu fighting song. Or if you feel overcome with some of the things I say, but you feel that there is hope, maybe you can join hands and sing, "We Shall Overcome!"

"Indians" and the System

I know that some of the things I say will be fairly abstract and may be hard for some of you to comprehend, but I've been taught to speak in abstract terms and not to be too specific. In order to be a rational, reasonable person, you have to be insane. Most of the tribal groups in the country, including my tribe, believe in that particular view. At one time, some of my people were involved in activities that resulted in nothing, but they had a primary purpose in the development of my people, mentally and psychologically. For example, I used to have a grandmother who would take a little whisk broom and sweep dirt clear across the room and pile it by the door. I didn't know what she was doing. I thought, "If she's cleaning it up, why doesn't she take the dirt and throw it outside?" In the evenings she'd take the same dirt and sweep it back across to the other side and let it sit by the door. I didn't understand what she was doing until she explained to me that she was practicing that particular activity which produces nothing.

It is a way to keep yourself from being totally overcome by the system under which we must live, a system in which each one of us has got to be productive. It is so instilled in our minds that if we see someone lying on the couch watching a football game, we think he's a lazy, good-for-nothing. Or if someone is not involved in tribal activities, he is not a concerned, involved, or interested person. Or if he doesn't get the money that he feels he's worth for the kind of information or assistance he provides, then he doesn't feel his self worth. All kinds of concepts tell me that in order for me to do something, I'd better get something in return for it. I think this is the major dilemma in our social life. Once in a while we ought to do things that don't result in anything.

The type of system in which we live develops umbrellas under which you either find a place to exist or someone else will put you there regardless of whether you like it or not. This concept particularly relates to the word "Indian." I am not Indian! I am a Hopi. As long as I speak my language and as long as I can understand my culture and my traditions and my religion, I will never be an Indian. But you can bet that as soon as I forget my language, and my culture and traditions--then I will be an Indian. Because after all, "Indian" is a melting-pot word. No one can prove to me that just because my skin is brown and other people's skins are brown and that we exist under the umbrella title of "Indian," that we are still of the same race. I contend that we are not the same race--because our tribal legends tell us that we come from various different locations within the globe, some from the south some from the north. Just because you have white skin doesn't mean you are of the same race. Until the people understand that the word "Indian" is but a trail for the death of tribal people, we'll never see tribal sovereignty, or self/tribal initiative, or self/tribal confidence develop. Our tribes and their existence are jeopardized by that single word.

Sounds phenomenal? Not so. In the early 1920's when the Meriam Report was conducted, finalized and reported to Congress, it utilized the concept of "Indian" and put every tribal group under that title and marked us as degenerates, unintelligent people, unproductive people. In the 1934 period when the Reorganization Act was developed by Congress, what did they have but the word "Indian" included in it? The Bureau of Indian Affairs can't deal with us because each and every one of our tribes are distinctly different. We speak different languages. We have different tribal customs. I'm not talking about the extended tribal families that do exist, I am talking about the distinct separateness between Paiute, Hopi, Navajo, and so forth. We are different, yet began to get accustomed to using the word "Indian," until in the 1950's, when Congress wanted to terminate all the tribes. Only then did the tribal groups stand up and say, "Hey, I'm not an Indian."

Finding an Identity

I don't know why, but it is human nature that we turned out to be what we became. Let me use some examples. During World War II when the Germans incarcerated the Jewish people, they subjected them to harsh treatment, physical punishment. But after a couple of years of this same treatment, the Jewish people accepted that treatment as normal. Finally, the Germans could select a Jewish person to guard over his own people and give him permission to conduct punishment if his people got out of line. Well, in order to mete out punishment, the Jewish person usually created additional punishment above and beyond what Jews were accustomed to being given by the German people. The Jew hated what the Germans did to him; but in order to show his authority he had to go far beyond that. The Blacks were also involved in a similar predicament. And now I can compare it to the so-called "Indians." Until a crisis comes up, until our tribes are jeopardized, then we're no longer Indians; but in the meantime, we are.

That's a contradiction. We don't like the idea of being stereotyped. The "ugh" stuff, the feathers--being part of the cavalry, being a drunk, being a dropout; but yet when it comes down to the final analysis, why are we here? Because there are problems like this that we are trying to close our eyes to. We think that America is stereotyping us with all of these things I've just mentioned? Not really. They're telling the truth, and we're not willing to accept it. When it comes down to trying to portray our identity, what do our kids do?

Long hair with a feather sticking out, with a cavalry hat on. We say, "Right on baby!" Is that an establishment of identity? Not at all. It's a human need to feel that you belong, and it's the funniest damn thing that a human being can be made to believe that he belongs with very simple slogans like, "Indian power, Black power." Little slogans of this type can move people. I don't know where, but it sure moves them.

That's the same crisis that exists in the educational system. We vaunt bilingual programs, multi-cultural programs. We say, "Let's develop a sincere effort, a commitment to the people." Those are slogans. When we come right down to it, we're too busy writing proposals to keep up the funding to do the job. Native peoples have come all the way from being studied to death in the 20's to being told we are unable to care for our own governmental system. So the government goes from a Reorganization Act for us, to termination policies in the 1950's, to the farce called "Indian self-determination" in the 60's. Whoever that guy is who thought of Indian self-determination--there is no such thing. It is a complete fallacy because we are still subject to the system from which we try to get ourselves away. No matter how you look at it, we're constantly tied to it. There is no Indian self-determination within the policies of the educational system as it now exists. You can deviate from that a little bit and also say, "Because we've been exposed to so much of the educational system's education, we have begun to think like them now." So in essence, all we're doing is utilizing the system that they've used to try and feel that we're conducting self-determination efforts. It doesn't work out that way, not at all. All the way from those eras to today--this is called the 1970's, the proposal era. We're all too busy writing for funds.

No Universal Language

It's funny how we have accepted and been forced to accept--but it's something that has to be--the English language as the language through which we must communicate with each other. There are so many words in the English language that even some of you, who use it day in and day out, don't understand each other. In some cases the concepts within the English language are so abstract as to be meaningless. Something has to be done about it, but I don't know what. I don't have time to deal with that problem. But I think that it's too bad we don't have a universal language among tribal people, one that we can use to communicate with each other. That will never happen. The possibility exists for Spanish people, but not for tribal people.

The Purpose of Education

It seems to me that one of the best ways of communicating is for us all to understand what the purpose of education is. But that's a dream, isn't it? Because each one of our values from our culture tell us what is necessary for us in life. And so the majority must win in all cases and feed the minority few periodically to keep them happy. I know I'm over-simplifying by using those particular terms, but when you look at it in an overall spectrum, that's the truth. The education system is not going to change so that we can develop Ute children to have Ute values. Just think, they won't even change to create Catholic values because the Protestants and the other Christian groups have a say. We are in a very peculiar predicament, a predicament that adds fuel to our confusion but one that has to be accepted. We have no way out of it now. Can each one of you ever get together and agree on a particular goal in education and work at it totally? It's an impossibility.

Now and then we must not feel that we all have to agree on something because that's not what will come about; but if you should have the mind to agree on something, let it be now, on this proposal I've got to give you. This proposal may sound kind of corny to you, but it's very important to me. Children, we say, are the wealth of our people, the future of our people. Yet we've got the most untrained, uncommitted teacher group, teaching our young children. There are some people who are committed, but there is a difference between commitment and sincerity. Most teachers who work in the elementary schools only have four years of formal education. I don't want you to take that to mean that formal education from a university is the ultimate. What I am saying is that the attitude of America, although accepting the children as our future, doesn't give enough emphasis, support and backing to those people who have to teach these young children in the early ages of life. Instead most of the support is given to research or to higher educational programs. I propose that the educational institutions in America adopt a policy to increase the academic preparation and the clinical preparation of future teachers to a point where they must work in the clinical and academic and theoretical spectra for about six or seven years before they are placed in a classroom. Those who teach in the kindergarten, first and second grades should be paid $30,000 per year. Teachers in the fourth and fifth grade should be paid $22,000 thousand dollars a year. Junior high school teachers should be paid $15,000 a year; high school teachers, $10,000; and professors, $3,000. If you can train kids to do research, to go out and analyze, and to look at things from various perspectives, that is the educational process. A professor takes the same information from the same book that ultimately you people have to take a look at in order to learn from. I know it because that's what I do. But somehow the system isn't going to accept my inversion. Hopefully, one of these days they will because the overwhelming portion of a child's intellectual development takes place before he is five years old. You make or break a kid at that age--and because a lot of people are unprepared to be in a classroom with kids that age, we've ruined them even before they have had a good start. This is why it is so important to explore various possibilities in the teacher training spectrum.

Teacher Training Concerns

One of the alternatives has been to train local, tribal people to teach their own tribal children. That's not a bad idea. The only problem is that various tribal groups are interpreting it the wrong way by saying that if you give us a group of teachers from our own tribe, we will increase the academic achievement of our students. It won't happen that easily. Just because you are a member of your own tribe doesn't mean that you are a good teacher of your own tribal children. You have to be prepared.

Some of us have the qualities to be teaching at the university level; some at the elementary level. To tell the truth, I have difficulty with my five kids. They give me the goose bumps every time they talk at the same time. But I've been in the classrooms, observing teachers. They have their 30 kids talking at the same time and take it in stride. That's good. Somebody's got to have that kind of equanimity. Not all of us are made to be teachers at elementary levels.

The other thing that needs to be taken a very close look at is the sincerity and commitment of people to education. I don't care whether it's a tribal commitment to an educational program at a public school or at the university level, but

I am tired of seeing people who are merely sincere--sincere in what they say, sincere in how they relate with people; but if it is going to take some of their time away from their families, they don't want to commit themselves anymore. Of course that's important, but that's the issue. Commitment means that you sacrifice a hell of a lot, and there aren't too many people who are willing to sacrifice things that are important to them personally.

The situation reminds me of a pig and chicken story. One day this pig and chicken were walking down the country road and came across a revival meeting. They went up to the tent and saw inside a man at the podium, talking about love, unity, and cooperation. He told his audience that if they all began to look at themselves as individual human beings with a capacity for love that they would be able to change the destiny of the world--instead of fighting, instead of ridiculing, instead of gossiping. The pig and chicken were so enthralled with the speech, before they knew it they found themselves in the front row. Then the evangelist said, "If you wish this same kind of message to be delivered to the rest of the people in the world, then you will have to contribute. My people are passing baskets along the aisles. Please contribute if you believe in love and unity."

The pig looked at the chicken and said, "Hey, we don't have any money. What are we going to do?"

The chicken thought for awhile and said, "I'll tell you what, I'll lay a dozen eggs to put in the basket. Why don't you, Pig, cut a pound off your hind leg and put that in there."

This, the pig thought about for awhile and said, "NO WAY!"

The chicken asked, "Why not?"

He said, "Man, what you're telling me is that you're willing to contribute; but you're asking me to commit myself." And that is the major difference, the main reason why training our own tribal people to teach our own tribal children is so intriguing to me--because there is that probability, that possibility of commitment. I say "possibility" because I know some of our own people aren't committed either. That's too bad, but those are the facts of life.

Developing Appropriate Curricula

What about the area of curriculum? I am sick and tired of hearing nothing but "concept," "affective," "psychomotor domains," and "skill development." These terms are so abstract, they don't mean anything. There's no way you can determine whether the skill is ever learned except perhaps for psychomotor development. There is something way beyond that, something of great importance to us, and that can be interpreted by our tribal people. One of the skills that I'd like to see measured is communication. One Harvard professor said to me, "Well, communications is part of the cognitive domain."

But, I said, "Cognition tells me that I can think, and I can speak what I think, right?"

He said, "Right. That's communication."

I said, "Well, how come when you attend lectures or speeches and you hear someone up there, and he's thinking and he's talking, you come back and say he's talking a bunch of 'bunk'. That means you don't understand what he's saying, right?"

And he thought for awhile and replied, "Well maybe you're right."

Communication means that you understand what I'm talking about. If you don't understand me, that means I have not communicated regardless of how much I've developed my cognition.

Let's take skill development in a practical sense. Look at how many professional students we've got in our universities who are afraid to go out into society and try to implement the theoretical skills they've learned in institutions of higher learning. Some of their skills aren't even needed anymore, and because most of these people don't have a community that looks to them and needs them, they have no place to use their skills. In other words, their skills have no practical use except maybe to help them find a good job and make a lot of money. It's different from our tribal point of view. Practical skill means what I know, what I am good at, how I can help my tribe to use those skills. We have no place to go, people, we have no place to run. A long time ago we had the prairies to romp in, until the pioneers came, and now we have no place to run except within our own little reservations. And there, all our skills have to be practical in order for our people to accept us. If I come into my reservation, having a skill of no practical use, that undermines my confidence in myself, and destroys my sense of self worth--and self worth is very, very important to us as tribal people.

Frustrations and the Future

Because we've become so diversified in opinion, we can never get together. Those of us who feel that we ought to work together and don't see it happen are very frustrated. I often go home with my side aching; so I lie down, don't do exercises, and my body deteriorates. I don't eat right. The major cause for the death of our own people is from frustration. And when our frustration builds up, the will dies--and moves. One of these days they'll find it out.

My one last thought is this: There are educational programs that are designed to develop the consciousness of man--and I am a man, no different from you. No different from any other race. I love my children, and I'll fight for them. I love to have entertainment, I love to feel that I'm contributing. I love all the things that you do. I end up with the same frustrations that you do, finding out how I'm going to raise my children. There's always the question of severity--control of kids. Some say, "Let the kids learn on their own." Some say, "Give them all sorts of educational things to play with and let them develop themselves." Some say, "Be strict with them." Nobody has the answer, nobody. But I've got the answer for my kids; and that's the way they'll go whether they like it or not. When they're grown, they'll have their answer for their own children. But it's very important that we understand that all of these variations of ideas and concepts create consciousness; and without consciousness, we can't predict for the future. Consciousness is the hallmark of a free man. If we deny that to ourselves, our tribal people, then we deny ourselves the freedom to do what we think is best for our own children.

TEACHERS, INDIAN CHILDREN, INDIAN CULTURE: VIEWS FROM DIFFERENT SIDES

by

Dorothy Nez, Session Leader
Monica Hamilton, Session Leader

Both the discussion leaders from the two workshop sessions on "Using Paiute and Nevada Indian Instructional Materials in the Classroom" are from the Nevada Inter-tribal Council. Dorothy Nez serves as Education Programs Coordinator for the ITC Nevada Indian History and Culture Project. She is also a noted artist and has illustrated with distinction several books published for the Nevada oral history project by the American West Center, University of Utah.

Monica Hamilton is the Control Assistant for the Nevada Indian History and Culture Project.

The discussions ranged far beyond the use of instructional materials--from the efforts of the ITC to preserve the heritage of Nevada Indian peoples for their grandchildren to the ways teachers can incorporate the study of Indian cultures into the regular classroom curricula. An attempt was made in editing the sessions to preserve the provocative and informative character of what was said.

Leader: The Nevada Inter-tribal Council has available to the schools, to be used in the classrooms, Native American foods display cases. These have 12 samples of each food that were picked by some of the native old people. The cases show examples mostly of the foods because many elders are reluctant to show the medicines. We have a display case for the Northern Paiute, the Southern Paiute, the Washo, and the Shoshone. Also, we have available to the schools artifacts, which include bows and arrows, baskets, beadwork, moccasins, and tools. Each set represents one area. The arrows are made out of greasewood, chokecherry--different types of materials that were available there.

We also have a Native Nevada Indian central reference file which contains a large collection of historical documents, photographs, and maps. These include basic and secondary research materials. Authorization from the tribal council in the area of interest is necessary to gain access to these materials. In our photograph collection, we have 2,000 photographs obtained from the Nevada Archives, the Nevada Historical Society, the private collections of Nevada Indian people, the Smithsonian Institute, the California Eastern Indian Museum, and several other museums. These are not available for purchase, but they can be used for history projects. We also have Nevada newspapers on microfilm dating from the early 1800's to 1951.

Participant: Will you be continuing to produce materials, and if so, what?

Leader: We're funded on a yearly basis. We are working on things at the pre-school level right now. At the pre-school level, we are using Indian art and Indian decorations to prepare visual materials. Indian symbols will be placed on matching cards. The card will be cut in half, and for example, there will be a Paiute home on one side and a Paiute symbol for home on the other. The child will be required to match these two objects. There will also be a Shoshone symbol or a Washo symbol to be matched with a home structure, and the kids will be able to put these puzzles together.

We are also developing lists of words for animals you see every day--like eagle, hawk, crow, and rabbit. Each word will be illustrated in a picture, accompanied by the Paiute word for the animal and the Indian sign. We started with animals because that's what children see most often. We try to work with the parents, too. We asked the Indian Education Committee to help us come up with ideas for preparing materials. These are just a few of the things we would like to do. Right now we're working on our own. We can't reproduce these things because we don't have the funding. We're just showing examples of what could be done and what people in the local areas can do with their resources. We work with the teachers, and we work with the students, local artists, and people knowledgeable in these areas.

Participant: Do you have any suggestions about how we can find out who our own area resource people are?

Leader: I think the best way to find out would be to contact the Indian Education Committee who works with the local people here. Visit the colony, get to know the people, learn who the resource people are. Or, if you need to, call me. I can give you names, or have a meeting held with the Indian Education Committee and present the ideas to them. I can tell them the teachers are concerned and would like to know who their resource people are.

Right now, we try to contact all the old people we can. In Nevada, Carl Tobey is our main resource person. He makes presentations to the schools--pre-school, middle, and secondary. He's knowledgeable about the foods because he's collected a lot of them, and he knows the various uses for these things. He has also many of the bows and arrows and tools that we used a long time ago. He's also a story teller. He knows legends, and he tells these to the kids. This activity has been very popular in the middle and secondary schools. If the teachers would request a presentation, we could arrange it for you through the Inter-tribal Council.

In the meantime, we could poll our local resource people to find those involved in one specific thing--like art. There are some Indian artists here who are involved in and know about the traditional Indian art. They could show the students different techniques or tell them about national Indian artists that the students can see and look up to. They could exhibit various paintings by nationally-known artists--contemporary art, abstract, and traditional art.

Participant: If you wanted to contact one of these local resource people, will they schedule as far ahead as the next school year?

Leader: What we have done is to make a presentation to the teachers, counselors, principal, and vice principal. After the presentation, we have teachers schedule a date. We just came from Fallon where special classes were brought into the library on a schedule. They sat and listened to the talk. Then we came back for two days and covered most of it, morning and afternoon. After that, there might be another person, maybe a woman who weaves baskets who could show the students how to weave. They could see the final product and everything that is included in making it. Doing things like this gives the Indian kids a good self-image of themselves.

Participant: Do you have a program actually set up like that?

Leader: Right now, we're trying to get it set up in an area like Winnemucca. We're trying to secure the resource people here so that we won't have to do all

of the traveling. We're supposed to work Statewide, but we can't cover each place. We're trying to work out a plan to reach the resource people in each area set up so that the effort will be local and won't depend so much on ITC.

Participant: Does the local ITC have any resource people that we could go down and talk to?

Leader: There are people available, but they are from Reno; so they would have to make a trip here.

Participant: I teach in Winnemucca, and I find that my kids really look forward to finding out about their history and their past. Many of the kids I have read legends to are from different groups and tribes, but I find a scarcity of materials available. Are there any recordings of legends?

Leader: We do not have a whole book on legends, but we do have people going out and telling the legends, and the students sit and listen to them.

Participant: The reason I ask the question is that a lot of the people in our area seem concerned about what's being lost. Either the elders are taking the legends with them when they pass on, or families are keeping their own legends within their own family. I find my kids hungry to hear things of that nature. It's gotten to the point now that almost any legend will do, and that's a shame. They should be exposed to their own Indian legends.

Leader: We're now hiring tribal historians for each area. It will be their job to go out and interview the old people to gather their history. About three years ago when I was a tribal historian in the Pyramid Lake area, we would go out and talk with the old people, get to know them, and tape their stories. We also gathered photographs. We made extra copies for them and gave them back the original. We let them listen to our tapes to see if they wanted anything left out or added. All of this information was then transferred on tapes to the American West Center in Utah. If, 30 years from now, any of the great grandchildren didn't get to know their grandparents, they will be able to listen to that tape. Only they can listen to the tape. It will be kept confidential. The information in our smaller books, the personal reflections and life stories are based on oral interviews with old people.

Many of the old people are hesitant in telling legends because there were special periods of time that they should be told--like the winter or summer or spring. We couldn't hear the legends until that time. That is why it's difficult to write about the legends. We feel the resource people should be brought in to tell the legends. At the pre-school level, if the children haven't heard many of the legends, maybe you could grade them on retelling the legends--what they have heard, what was said. The legends can be kept in this way, rather than by having a book. They can be retold and passed on this way.

The problem you run into in having these legends recorded is that some of the Indian people that do know these legends will not tell them. In other words, they feel the legends should be kept in the home.

Participant: You said your husband wrote the legends, and your husband also agrees with your sharing the legends. Is there something that you are trying to do to make them--I don't want to use the word "acceptable"--I mean, to make them as interesting as possible to anyone in the classroom? I know there is a hesitancy to have the language shared by anyone who isn't of the tribe. "That's ours.

Please leave us that." And I've respected that, but I do realize there is an educational problem because of the bilingual problem, English not being the first language. We've gone through many parent conferences saying, "Your child is not slow. He has a translation problem, and it's as simple as that. You have a bilingual child, and it might take him a few more seconds--a minute, whatever, to make the translation because I don't speak Paiute, and my lessons are taught in English. It doesn't make an IQ difference or an educable difference or anything like that." Then you go bilingual, and you have the resentment of why do two people have these hours alone? It's a paradoxical situation.

Leader: I can only give you my personal opinion of it. I think when you work in an educational system where say 80 to 90 percent of your students are Indian, you can only hope to relate to them as best you can. If that means relating to them in their own language, then I think it is good to know the language. An Indian boy or girl at the high school level is given language choices only in French, Russian, Spanish, or classes like these. They see the irrelevance of it. Why should I learn this language? What good is it going to do me? I'd rather learn Shoshone, Paiute, or Washo.

Participant: I get the reverse of that in the classroom too. "How come this is a book of Indian legends from this area? There is not a Paiute legend in it." The availability of Paiute materials is rather scarce, and the kids interpret that to mean we aren't as good as all these other people.

Participant: In a class on Indian culture, are you trying to teach the Indian students to have pride in and knowledge of their own culture, or are you just trying to educate the non-Indian students in your classroom, to show them how another culture lives? What's the main purpose, or are you trying to do both at the same time?

Leader: I think the purpose is both. Right now there is a lack of knowledge of what Indian culture is, by both Indian and non-Indians. In a class you try to bring about respect and understanding. You re-educate students to accept another view. You say, "This is our kind of view. This is what happens on our side. You can accept it or you can reject it." It is only appropriate that non-Indian and Indian people be knowledgeable not only about their own culture locally, the Paiute, the Washo, and the Shoshone, but also about other Indian cultures, about their accomplishments, about their achievements. In an Indian history class different kinds of dances could be discussed. What's the purpose of these dances? What's the meaning behind these dances? And the kids should not only talk about them but also participate in them--get the feeling, hear the music, hear the sounds, distinguish one song from the other. They should study not only the dancing but also the arts--literature, many different aspects of culture. A non-Indian child needs to realize, he needs to see, that Indian culture, be it Washo, be it Shoshone, be it Cherokee, is something special. Indian people farmed before contact with Europeans. They grew corn and were the first to discover popcorn. Indian people had many different languages. The tribal dress of Indian tribes was very different. These things might seem small, but I think that they are important in distinguishing among the different tribes, different philosophies, education, government. Some tribes didn't have a government; some did have. As the students become knowledgeable about these, when they pick up a history book or see a movie, they can see through the fallacies and use their own minds to make judgments. This kind of study affects values too. Students can see that their tribes weren't just roaming about aimlessly. They were doing a lot more.

Participant: What I was thinking of more was that no matter what culture you are trying to teach your students about--and certainly the Indian culture has been left in the background--what you want your students to read about is everybody's culture, whether they are Irish, Native American, or German? That is what you want them to know--that these people contributed to what you are now? Do you want the Indian child to become more aware of where his place is in history? Do you want to single the Indian child out and show that his people obviously contributed a great deal, as well as everybody else's people?

Leader: Many people misinterpret when you stress that Indian art should be taught or Indian literature or Indian history. Many think what we are teaching now is important--the English, reading, writing, and all of this is important; we're not saying that it is not important. We just say that the child's heritage, his background, should be included in the curriculum. It should not be left out completely or misinterpreted completely. For example, black studies classes are now being taught by black teachers. Not only black students, but also teachers who are teaching black children, are taking these. A teacher of a black child should have knowledge of that child's background and heritage, and not just beginning with slavery, but long before. The same should be true for Indian children. They shouldn't be taught that they always worked on reservations, that they were always pot-bellied, or lazy or things like that. I grant that because of assimilation, because of having been placed on reservations during the 1800's, some Indian people have become debased, but before then, their people were physically strong and mentally able. They had to be to survive, but that comparison is often left out. The Indian child of six or seven has a mind; yet whatever you tell him, he's going to accept because you are the teacher, you're educated. If you insinuate that he doesn't belong or that his culture wasn't important, if you stress your own values, your own beliefs, your own attitudes, and the things that you have been brought up to believe, that child is going to get confused because his parents and grandparents have taught him differently.

Participant: That's true with any nationality or race. I have very few Indian students in my class, but one of the things that I try to stress a great deal is culture and people's backgrounds. I was just kind of confused as to whether you were directing your attention mainly to Indian children or to all children.

Leader: I think that would have to come from the child himself. We're talking about developing classes suitable for Indian children--whether it is a class that is conducted for an hour every day, or two hours, it should be something that an Indian child can relate to. Do you understand what I am trying to say? Now, if a white child, a non-Indian or an Oriental, wants to participate in that class, it should be left up to him. I don't think it is something that should be pushed.

Participant: One of the things I have found has worked beautifully at the elementary level and that is a series of 12 units for career education. The first three units involve pride within yourself, cooperation, sequential learning. Then we go on to various other areas. I found that what worked in a classroom of mixed children--not very mixed, but Basque, German extraction, Paiute--was the idea of what we have in common. First--nationality, State boundaries, county boundaries, things like that. Now, what has your culture, your background, contributed to the make-up of the country, the State, that type of thing. We started with the view that everyone had contributions to make, and no contribution was any greater or any less. The fact was that it was a contribution. What we worked on was the concept of pride, of people getting along, and through this approach, we not only reached the Indian children in the classroom, we also reached the Basque, which is a smaller minority than the Indian ever thought to

be, and the two German extraction children that I have. The approach wasn't a competition to see who was better or who had more to offer; it was more a pathway to acceptance. How to accept each culture for what it had to offer and glean the good from all the cultures available in the classroom to help make things a little bit better and easier in getting along. I find that if you go into a classroom with an Indian acculturation type of thing--we are going to teach about Indian culture, or help people learn more about your background--that it brings out some hostility within the kids because then it's competition, then it's who is better. When we made it a contributing effort, the kids worked better together. They had something to work for, they were working for the creation of a better living situation, not just to secure knowledge of their background, but knowledge of all backgrounds involved, to see how they could contribute to their living situations--not to divide, but to unite.

Participant: I don't see how an elementary class can be left to the choice of a child to study or not to study it, unless it was approached on that basis.

Leader: It shouldn't be presented as an area of study. Students should see different sides of Indian history, of American history. Look at the curriculum and see how the Indian culture can fit into that, not as a unit, not something once a month, but continuously.

Participant: Well, I agree. But she has suggested that it be left as a choice. That's what we were questioning.

Leader: Yes, it should be left as a choice, not only to Indians but also to non-Indians. Yet, it should not be left out entirely. I find now that there's not enough or there is nothing. We made a presentation at Natchez School where there are mostly Indian children. On the walls you will find something beaded, something that the kids can see and get the feeling from that they belong. Students have painted a big mural of Pyramid Lake with the Indian people, the Indian chiefs, local people, maybe grandfathers. The children see it, and they feel good. It's not a school, a building. It's sort of like part of where they get an education, but they feel at home there. Compare that situation with another elementary school that has 85 Indian children. When you look on the walls, you see a picture of George Washington or Lincoln, but you don't see a picture of someone respected within the Indian culture--someone like Black Elk, a distinguished Indian orator. Things like this are what I am talking about. It doesn't have to be forced. You don't have to say you must accept this. Just offer something that they feel good about.

A PHILOSOPHY OF INDIAN EDUCATION*

by

William J. Benham

William J. Benham is a Creek Indian and a career educator with the Bureau of Indian Affairs. He has his doctor's degree from the University of Oklahoma. Before coming to his present assignment as head of the Indian Education Resources Center, he was director of Federal schools of the Navajo Reservation from 1966 to May 1972.

Philosophy has been defined as "an analysis of the grounds of and concepts expressing fundamental beliefs." Philosophy provides the "why" we do things just like methodology determines "how" we do things. Our philosophy provides overall guidelines that provide a basis for our actions. Thus, the *set of beliefs* or ideas we hold are of vital importance because they provide a framework or guidelines for our later actions.

I imagine a question that goes through your mind right now is, "Why do we need a separate philosophy for Indian education?" You might be thinking that there is no real difference in a philosophy for Indian students and students in the general population. You might hold, with some justification, the beliefs that all education is concerned with the needs of students.

If you have these questions, I want to assure you that you are absolutely correct--up to a point. However, it is my contention that each person serving Indian students, either totally or partially, needs to come up with or develop a philosophy of Indian education. This feeling is held because this serves to accentuate the fact that Indian students have cultural differences which affect the development of potential and have problems and disadvantages which, in many ways, cause them to stand aside from the general population. These disadvantages and differences exist to such an extent that if "equal education" for Indian students is the goal of the education program, special handling is required--and a set of beliefs or ideas for such handling is necessary. While this is my contention, let me be quick to say that in a broad context, I, too, believe that the needs of children in general are the same, but sometimes there exists a real difference in the degree of need. I feel that this is true of Indian students.

Thus, this is a justification for a set of beliefs or philosophy of Indian education. Such a philosophy will fit all students, but they will particularly fit the major problems Indian people face in today's world. Also, such a philosophy could be drawn up in 100 different forms, but, desirably it should be brief so that it is intellectually digestible and becomes a part of our thinking process and can be remembered rather easily. This is vital to us who are specifically concerned with the education of Indian students.

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Here is a set of beliefs or a proposed philosophy of Indian education:

1. Education should provide the Indian student with all basic scholastic tools essential to the pursuit of learning in the modern world. This would, of course, include the ability to read, write, and to compute--or the three R's, but there is an important addition. The addition is a good, solid foundation in English capability essential to learning in today's world. We cannot escape the need for special attention to English capability. It illustrates that special "something" that Indian students need.

2. Education should provide him with a profound understanding that leads to a deep appreciation of himself, his society, and the world in which he lives. This belief is expressed by design and not by accident. The Indian student may have a background which leads to an undesirable self-image or a self-image that is not up to par. If he cannot see his background as a part of a proper self-image, then education has failed in its task. Actually, he may have been better off to have not been exposed to it. We must prepare students to become what they will--we must give the student a chance to decide. In doing this, we must recognize the scriptural admonition, "Remember the quarry from which you were dug, the rock from whence ye were hewn," as it applies to the heritage of Indian students.

3. Education should provide the Indian student with the development of his ability to think critically and plan effectively within his environment. Why is this important? Because this fits into the last developmental task which is to develop his own set of beliefs or philosophy of life. It is another way of saying that education should not only provide him with *knowledge* but should develop his *wisdom* to use it. It further ties into the school of the future where conflicts must be resolved as a part of the educative process.

4. Education should encourage his creativity. It should develop his taste for fine things in regard to art and music. It should cultivate his talents in this regard. All should realize, however, that his talent might take a different turn from the established norm because of a different cultural background. By all means, let us all be wise enough to recognize the unusual child and *encourage* his *creativity* in whatever form it takes.

5. Education should prepare him for successful living. Indeed, it should give him a skill or many skills which would enable him to find success in a vocation, profession or avocation. It should prepare him for utilizing occupational opportunities which will provide him with the livelihood for living the "good life" as he has defined it.

6. Education for the Indian child should profoundly involve his parents and his tribe for direction, for coordination and for support.

Combined with the above, the serious attempts being made at some schools to help transmit a small part of the cultural heritage of the Indian child should be enlarged and extended. This is needed to even a greater degree for the education of the Indian child than would appear to be needed in considering the education of his counterpart in the general population. This is true because in the latter,

it is well accepted that the school is a cultural transmission instrument. A minority student in a majority society may have fewer social institutions which are supportive of his culture. Thus, an additional burden for the minority culture falls on the school.

GOALS FOR A CULTURALLY BASED INDIAN PRESCHOOL CURRICULUM

Prepared by

Inter-Tribal Council of Nevada

1. To help the Indian child develop a positive image of himself as a Shoshone, Paiute or Washo.
2. To help the child develop pride in his Shoshone, Paiute or Washo heritage.
3. To heighten the child's awareness of both Indian and non-Indian culture.
4. To develop the child's knowledge of similarities and differences of Nevada tribes and other Indian cultures.
5. To enhance the child's ability to participate in and contribute meaningfully to both Indian and non-Indian culture.
6. To maintain and enhance the extended Shoshone, Paiute or Washo family as model figures for Indian children.
7. To emphasize positively the child's home experiences in the school environment.
8. To increase the Indian teacher and teacher aide's knowledge and appreciation of their history and culture.
9. To increase the non-Indian teacher and teacher aide's knowledge and appreciation of Shoshone, Paiute and Washo culture.
10. To make the child's school experience relevant to his home and community life and thus increase his motivation to learn.
11. To develop the young child's language skill through culturally based language experiences with objects, books, etc.
12. To foster cognitive, sensory, perceptual and motor skills in Indian children.
13. To help keep sacred the memory of their people--The SHOSHONE, The PAIUTE, and The WASHO.
14. To keep storytelling as an integral part of the Shoshone, Paiute and Washo culture.
15. To tell through Indian oral traditions how animals became what they are today, and that they were once people.
16. To teach that the Shoshone, Paiute and Washo way of life is to live in harmony with nature, rather than to exploit it.
17. To teach that the way the Shoshone, Paiute and Washo lived, ate, dressed and believed was, to a large degree, a response to nature and their environment.

AMERICAN INDIAN TRIBAL GOVERNMENTS

by

Edward C. Johnson

Edward C. Johnson, presently a Staff Consultant to the American Indian Policy Review Commission of the Congress of the United States, is a lecturer, author, and historian. His most recent publication is Walker River Paiutes: A Tribal History (1975). He has taught courses in anthropology at the Western Nevada Community College and the University of Nevada, Reno. He is a former Executive Director of the Nevada State Indian Commission and a former editor of the Native Nevadan, official newspaper of the Inter-tribal Council of Nevada.

Mr. Johnson's essay cuts across a very complex subject--the legal relationship between the federal government and American Indian tribes--in order to provide public school teachers with a brief overview of the fluctuating policies of the federal government toward Indian peoples. The legal status of Indian tribal groups in the United States is unique and worthy of more intensive study than it is usually afforded in high school history and government classes.

Did you know that American Indian tribal governments receive revenue-sharing payments from the federal government just like States, cities and counties?

Or that Indian systems of governance were quite unlike those brought from Europe? As a matter of fact Indian systems of government significantly affected European political thinking in the eighteenth century:

> *The Indian pattern of self-government undermined the patterns which the colonists first brought to this country, patterns of feudalism, landlordism and serfdom, economic monopoly and special privilege, patterns of religious intolerance and nationalism and the divine right of kings. It was not only Franklin and Jefferson who went to school with Indian teachers, like the Iroquois statesman Canasatego, to learn the ways of Federal union and democracy. It was no less the great political thinkers of Europe, in the years following the discovery of the New World, who undermined ancient dogma when they saw spread before them on the panorama of the Western Hemisphere new societies in which liberty, equality, and fraternity were more perfectly realized than they were realized in contemporary Europe, societies in which government drew its just powers from the consent of the governed. To Vitoria, Grotius, Locke, Montaigne, Montesquieu, Voltaire, and Rousseau, Indian liberty and self-government provided a new polestar in political thinking.*

Although Indian contributions to the emerging country were profound, historically relations between the federal government and Indian tribes have been erratic in purpose and devoid of trust; yet they began auspiciously enough. In 1778 the new American government signed a treaty with the Delaware Indian nation. The Northwest Ordinance of 1787 proclaimed that,

> *The utmost good faith shall always be observed towards the Indians; their lands and property shall never be taken from them without their consent; and in their property rights, and liberty, they shall never be invaded or disturbed, unless*

in just and lawful wars, authorized by Congress; but laws founded in justice and humanity shall, from time to time, be made, for preventing wrongs being done to them, and for preserving peace and friendship with them.

The United States Constitution gave Congress the power *to regulate commerce with foreign nations, and among the States, and with Indian tribes.*

More often than not, tribes ceded land to the United States government by treaty in exchange for certain rights and privileges. The Indian author Vine Deloria states that,

> *Contrary to the assertions of popular American history, the Indian tribes were not conquered....Congress provided an act (the Indian Removal Act of 1830) by which tribes were induced to move from their original territories to new lands upon which they would be guaranteed rights to self-government and maintenance of their traditional ways of life.*

Eastern and western tribes were so treated.

Reservations of Indian land were made by treaty until 1871 when, by act of Congress treaty making with Indian tribes was stopped. However, agreements that had to be approved by Congress were still made with Indian tribes after 1871. Needless to say, restriction to reduced reservations brought about severe hardships for Indian tribes, and corrupt Bureau of Indian Affairs' agents did not make matters any better.

Even so, large tracts of land still remained in Indian tribal ownership, and non-Indians were clamoring for Indian land. It was decided that if Indians became farmers, then they wouldn't need all the land that they owned. The Allotment Act of 1887 provided for the distribution of Indian tribal land holdings to individual Indians and the opening of the remainder to non-Indians. S. Lyman Tyler in his book, A History of Indian Policy, asserts that,

> *The Indians, of course, did not like the idea of having bits of their communal landholdings taken for assignment to individual Indians, and of losing control of the remainder, which was to be made available to non-Indians. The Government didn't enjoy much success in making farmers of Indians. After loss of some 90 million acres of the land base needed for their support, the Indians still remained approximately where they were, but now often landless. Again the policy worked for the non-Indians, for they did acquire Indian land and resources....*

Not all tribes were affected by the act, but between 1887 and 1934, Indian tribes lost 90 million acres of land. Traditional tribal governments and tribal leaders were undermined by the creation of reservation Indian police forces, schools, and courts controlled by the agents of the Bureau of Indian Affairs. Indian religious ceremonies were forbidden. Indian children were taken, often over the objections of their parents, to Bureau of Indian Affairs' boarding schools many miles from the reservations; and they were punished for speaking their own language.

The destruction of Indian tribes and their tribal governments was stopped, and the forced assimilation efforts of the federal government were halted with the enactment of the Indian Reorganization Act in 1934. The allotment policy also came to an end. Most federally recognized tribes today are organized under the act. Their constitutions and by-laws are approved by the Secretary of Interior.

Despite the Reorganization Act, the assault on tribal governments had not yet ended. In 1953, Congress passed House Concurrent Resolution 108 which called for the termination of special services to Indian tribes and an end to the federal trust responsibility for Indian land. Several tribes had their special services terminated, even though most tribes opposed the termination policies.

Congress, in line with its termination policies, through Public Law 280, allowed the States to impose criminal and civil jurisdiction on Indian reservations without the consent of the Indian people or their governments. Some tribes affected by the law now want it repealed.

During the 1960's, the Congressional termination efforts diminished. Various federal laws extended benefits to Indian tribes in the form of programs sponsored by the Economic Development Administration, Department of Commerce; Office of Economic Opportunity; Department of Agriculture; Department of Housing and Urban Development; Department of Labor, and others. The 1968 Civil Rights Act imposed on Indian governments an Indian bill of rights similar to the first ten amendments to the U. S. Constitution.

In more recent times the relationship between Indian tribes and the federal government has assumed a new direction. On July 8, 1970, President Nixon, in an Indian message to Congress, stated that,

> *The time has come to break decisively with the past and to create conditions for a new era in which the Indian future is determined by Indian acts and Indian decisions.*

Congress enacted the Indian Self-Determination Act in January, 1975. The act allows Indian tribes to contract for the services of the U.S. Bureau of Indian Affairs and the Indian Division of the U.S. Public Health Service.

Tribal governments today are involved with many of the problems that concern federal, State, city, and county governments: taxation, law and order, sewer and water systems, housing, economic development, unemployment, environmental quality, and education. Some of the decisions of tribal governments are subject to the review of the Secretary of the Interior because the federal government still has trust responsibility for federal Indian reservations; however, tribal governments have certain sovereign powers. Many tribes still receive benefits from treaties with the federal government.

Nevertheless, the new relationship with the federal government continues to be an uneasy alliance. Some tribes argue that the federal government must honor its treaty commitments to them. Tribal leaders state that the federal government has neglected its trust reponsibilities. Other tribes have initiated suits in federal courts over water rights. Decisions of the Supreme Court sometimes adversely affect tribal governments.

Because of these difficulties a comprehensive review of the United States' policies regarding Indian tribes is now taking place. The American Indian Policy Review

Commission, which was created by Congress, is holding hearings throughout the United States in such areas as Indian education; Indian health; trust responsibility and the federal-Indian relationship, including treaty review; tribal government; reservation development; terminated and non-federally recognized Indians; urban and rural non-reservation Indians; federal administration and the structure of Indian affairs; Indian law revision, consolidation and codification; and Indian alcohol and drug abuse. The Commission will make its recommendations to Congress by January, 1977.

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TEACHING HISTORY FROM THE AMERICAN INDIAN PERSPECTIVE

by

Shayne Del Cohen

Shayne Del Cohen, a member of the Advisory Council for Project PAIUTE, is a Research Analyst for the Inter-tribal Council of Nevada. She has a keen interest in experimental educational philosophy and has been active in college programs internationally. Miss Cohen has also worked extensively in educational planning with tribal education committees, school districts, and Nevada Indian youth.

For some time she has been mulling over in her mind a novel approach to the teaching of American history, using as a focus the history of the Native American peoples. In this brief essay, she defines that approach and offers numerous valuable suggestions for implementing it.

Teaching history from the American Indian perspective is not a condescension to an ethnic minority. It is utilizing as a microcosm the controversies and dichotomies in American society which are represented in such different documents as the journals of the first European explorers and present day Congressional hearings. By using these as technical tools, a teacher can offer a relevant, contemporary curriculum from a unique historical perspective. In a country of over 200 million people, so many issues become clouded by varying facts and viewpoints it is difficult for students to grasp the concepts or see clearly the trends affecting life around them. The Indian community, small yet intact, provides a more understandable reference point.

To a teacher who is located adjacent to a reservation area or who has the benefit of Indian students in his or her classroom, the challenge can be very exciting. Indian groups span the panorama of American history in any given day. Tribes have traditional people whose lifestyle, philosophies, and perceptions of the world are very much the same as their ancestors who tended the American countryside for centuries prior to European incursion. Dramatically, at the other end of the spectrum are the tribes whose development includes usage of 21st century technology, manipulation of their economic resources into major corporate operations, and exertion of a political astuteness that would make Socrates and Plato smile. In between are a hundred different situations, each typifying separate eras of American history, all offering living texts and resources.

Santayana once said, "Those who do not know their history are doomed to repeat it." Students who are unaware of U. S. military and cavalry intervention as part of western expansion lose great insight into the military programs in Viet Nam. Similar parallels exist between the history of reservations and the proposed "reconstruction" foreign aid for Southeast Asia. For those interested in the CIA controversies, again, lessons become explicit in studying FBI involvement on reservations. The teacher, therefore, is hard pressed not only to help his Indian students understand how his tribe evolved to its present situation, but also to help his non-Indian students prepare to become well-rounded democratic citizens--the final product of public education. Unfortunately, the

current exclusion of materials from different perspectives breeds prejudice and ignorance. The United States has suffered abroad because our diplomatic policy and public opinion have been formulated in vacuums of information. In the days, for example, when mainland China was considered a U. S. ally and friend, every missionary society and church group had study groups or programs bridging the cultural barriers. The subject became taboo in the classroom in the years following World War II until China's controversial admittance to the United Nations, which was preceded by fear and national controversy.

Because many Indian tribes are sovereign nations within our territorial boundaries, their history, both past and present, can be a vital addition to a classroom curriculum. Let us consider some of the topics and materials that can be applied to different subject areas and grade levels.

The most obvious lesson Indian history teaches us is that the history of America did not start the day Columbus found these shores. An entire civilization, made up of divergent societies in communication with one another from the Alaskan tundra to Argentina's Tierra del Fuego, was flourishing on the American continent as Jesus preached at Galilee, as the Magna Carta was signed, as the Mongol hordes swept through Russia, and as Marco Polo toured the Orient. Study of these groups shows how man has always been on the move, traveling intercontinentally sharing language, ideas, art, and music. The Pilgrims and other religious or economic apostles who fled their native lands in pursuit of another kind of social organization found a democracy so pure among the six Indian nations of the (now) New York area, that they modeled their founding document, the Articles of Confederation, upon it. Although every primary school child learns about the Articles, few study the basis of its origin. How that democracy evolved from the tribal decision-making process to a representative form of government provides many potential study topics for older students. Original writings of Thomas Jefferson and Ben Franklin, who were cognizant of the sophisticated organization of their Indian neighbors whom they used as reference points in their own intellectual struggles in shaping a new nation, provide excellent reading and discussion materials. Later, de Tocqueville's observations offer the insight of an impartial party as to the possible implications and outcomes of the clashes between the two societies. Lastly, the Indian Reorganization Act of 1934, which instituted representative government within Indian tribes, provides an historical synopsis of the evolution of democratic government within the United States, as well as offering a vantage point from which to start a study of present-day national Indian politics.

Land--that precious resource and its life-giving properties upon which the nation's economic life is based--provides another historical perspective. To teach young children about the traditional Indian lifestyles which were based upon the Indian's understanding of and compliance with the natural cycles around him, is to give them a firm base from which to understand present-day environmental controversies. It is ironic to note that aboriginal land practices or non-exploitive lifestyles belittled by the Western world for many years, are often the ones from which scientists, both natural and social, now draw their arguments. Traditional Indian herbs and medicines are yielding new answers for modern medicine. Even traditional foodstuffs are providing new resources to those concerned with the international food crisis. A poetically ironic note for Nevada students might be found in the well-known story of the near extinction of the buffalo. Buffalo steaks are now a gourmet specialty at Harvey's Wagon Wheel, a famous Lake Tahoe resort (non-Indian owned).

The fight for this land is the story of the United States. In each age, the history of each tribe has been affected by land acquisition from Russia, England, France, and Spain. It has also been intrinsically involved in the concept of manifest destiny, the railroad expansions, gold and silver strikes, and present-day searches for raw materials and minerals. All these historical phenomena contribute to American life.

Any teacher can look at his neighboring tribe and find a suitable lesson for every decade of that tribe's contact with the emerging American people and nation. This story does not end once the tribe was removed to a reservation. Major legislation regarding land ownership and use has affected tribal organization and economics ever since tribes were given artificial boundaries. The change from tribal (communal) lands to individual holdings (capitalistic) and back again heralds public controversy that has raged through each presidential administration. Resulting legislation has not yet answered society's question: "Should the Indian be isolated, made a farmer, assimilated or terminated?"

Not many persons ask the Indian himself. Fewer still publicize or quote the many learned, thoughtful writings of many Indian leaders who have graced the continent. To be a tribal leader meant to be a man among men, to have vision and insight, to be inspirational yet pragmatic. The legacy these men have left should not be denied to children acquiring appreciation of Jefferson's Declaration of Independence, of Lincoln's Gettysburg Address, or of Kennedy's Inaugural Address. The Presidential quotes we live by: "The only good Indian is a dead Indian," "Walk tall, carry a big stick," "Only peace with honor," do not always teach as well the tolerance and patience of other peoples--a beloved American principle--as do the sayings, "Do not judge another man until you have walked a mile in his moccasins," "Only the trees and mountains live long," "I will fight no more forever." The eroded Indian tradition of listening and honoring the voice of his elders could give comfort and example to a nation shocked by the treatment and condition of its senior citizens.

The study of the history of Indian arts and music, again, are intimately involved in American history. Pictorial arts and designs in handicrafts mirror the world of the people who designed them--depicting strangers in the land and often detailing emerging conflict. Songs and dances particularly reflect the growing intercourse with European society through the insertion of French, English, and Spanish words into indigenous tongues. The impact of missionary movements can be seen through the translation of Bible tales and Jesus stories into native languages. The internal conflicts wrought through the erosion of tribal religions are also captured in the poetry and lyrical laments that have become standard in the Indian repertoire.

While there are many published volumes on Indian arts, the best sources of information are usually local residents. This source is not confined to reservation areas. Urban communities often have a larger Indian population than rural areas.

If one of the major purposes of education is to prepare a student for personal daily living and participation as a citizen in our society, then a better understanding of the structure of our government is necessary. Current national apathy about political process and leadership, and yet outrage over fiscal irresponsibility in this or that program, strongly indicates that a comprehensive conception of the social and economic forces within our society, our history, has not been gained by our people.

It is not enough to know that there are three seats of power, each with a check and balance over each other. Nor is it enough to recognize that there are federal, State, and local entities of government. The five *w's, who, what, when, where,* or *why* (with apologies to *how*) are the essential guiding questions. Who created each branch or office of government? What is each division's purpose, scope, and function? When and where was each created and in what perspective (*why*)?

Most Indian people have a greater understanding of the U. S. Federal government than their better educated, non-Indian peers on the street. This is a result of having been a ward--or in trust status to the federal government--since the Constitution first mentioned Indian people. It also is a result of having been administered to as an entity within a department whose duty is to protect and preserve the natural wildlife and resources of this nation. While each of these topics is subject to debate, the end result is that Indian people, in fighting to obtain human services as U.S. citizens and protect their dwindling property, have had to learn to deal on very specific terms with each federal bureaucracy.

An Indian child at an early age is aware that he participates in a level of government seldom mentioned in standard texts. Tribal councils, by virtue of their legal duties and responsibilities, are comparable to county commissioners and town councils. They must legislate and enforce tribal ordinances and codes; they must maintain roads and other infrastructure; they must respond to the needs and wishes of their constituency while seeking to develop a viable economic base for their operation. Because Indian communities are generally not populous in nature, everyone knows everyone else's business. There is much more direct participation in the town meetings than in American communities where citizens are allowed to vote or forget to vote and complain. Local tribal leaders, then, are excellent visiting professors of government.

A meaningful program to teach the history of government structure would be to study the creation of each department on a theoretical level, and then study its programs in the local area. It is interesting to note that one of the most common complaints against Indian groups is that they "get everything." Yet each program or service from which a tribe may benefit, has a counterpart in "regular" government. Almost all "Indian programs" are modeled upon existing, though often underutilized programs of the present bureaucracy. The best text for this project is the Government Manual, a $6.25 paperback published by the U.S. Government Printing Office. The best resource people are local program officers. They can make a presentation to any age group; so this method is applicable to any grade level.

Hopefully, this brief essay will provide the reader a rationale and some examples for a creative approach to teaching American history. The only real cost is an investment of time and intellectual curiosity. The payoffs can be great. History is a living subject. Utilizing a chronological text, such as Bury My Heart at Wounded Knee, and local persons, teachers and their students can take an exciting trip through the ages and perhaps gain greater insight into their own future.

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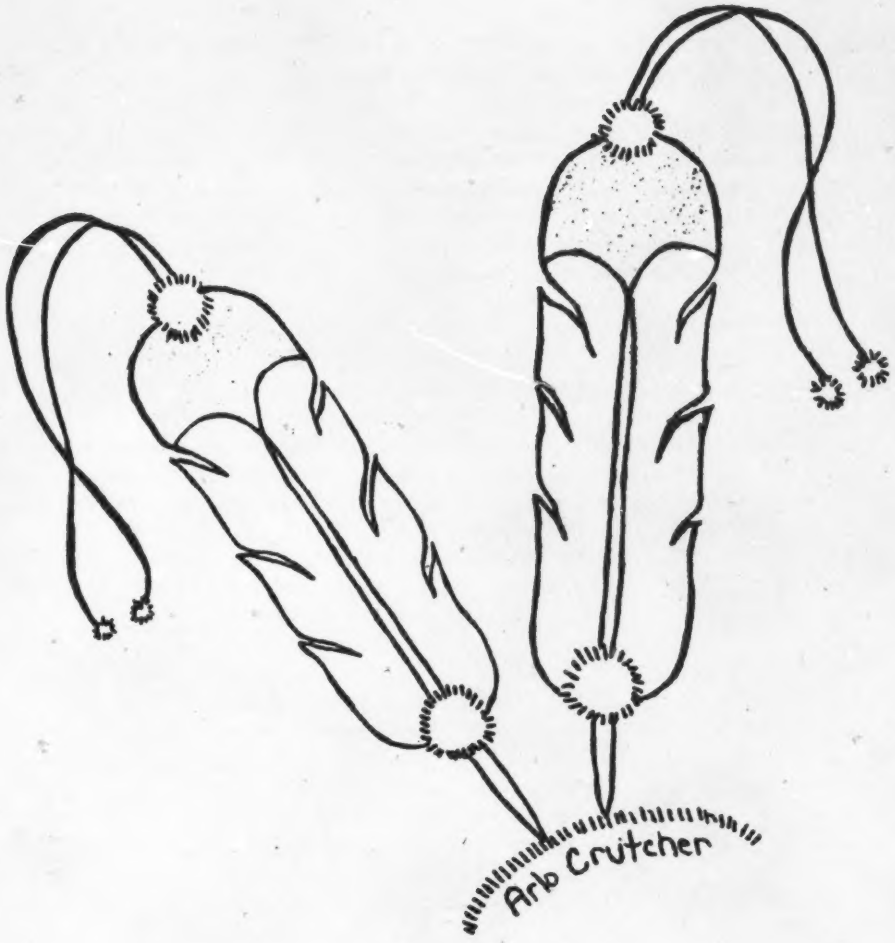

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(Sample copy of page taken from Paiute reading text, Ki Na Soo Mu Wa Kwu Tu: Never to Be Forgotten, illustrated by student artist from McDermitt Combined School, McDermitt, Nevada.)

INDIAN ART IN THE CLASSROOM

by

Nellie S. Harnar

Nellie Harnar, now retired, was a teacher for many years at Stewart Indian School. In 1936 she received her A.B. degree in Education and Psychology from Northern Arizona University, Flagstaff, Arizona. She received an M.A. in History from the University of Nevada, Reno, in 1965. She is the author of a tribal history of her people, the Pyramid Lake Paiutes: The History of the Pyramid Lake Indians 1843-1959, and Early Tribal History 1825-1834 (1974).

Her valuable suggestions to teachers proceed from a wide experience with children in a variety of classroom settings.

In grades one through three, each child should be encouraged to do his own art work on any project the teacher has planned. Confidence should be encouraged so that the child may willingly accomplish the assignment. This may take time in public schools where the surroundings are new. Monthly calendars could be made and decorated with Indian designs on the edges. These calendars could be saved, bound together with a decorated cover made by the children, and used as a yearly project. Illustrations by the children should be scenes from their home surroundings, including their houses, parents, and family members. Home activities should be illustrated with pride.

Holidays are naturally interesting times for art, historical and musical studies. The teacher will need to use her or his initiative, personality, training and interest in the development of these activities with the pupils. For example, one year at a boarding school a Thanksgiving project was presented by an older group of students. The classes ate Thanksgiving dinner together; so decorations comprised of a centerpiece and individual place cards or mats were planned for the banquet. The boys taking vocational training cut from board an Indian head in prayer, and Pilgrim heads--a man's and a woman's with hands clasped in prayer. The heads were carved and painted and placed on wooden stands, the overall height being 15 to 18 inches. They were placed in the center of the table. Each student made his own place card and decorated it with a simple Indian design. The banquet tables were always a great joy to behold.

Few problems confront a teacher in an all-Indian school where the students are of one tribe, but in a group with varied tribal members, a teacher presents the assignment in general terms showing a sample. Then each child can work with his own design--his own tribal background lending a feeling of genuine authenticity.

In a musical program the teacher could let the pupils plan the presentation, and the group would choose the particular song or dance. This kind of event would require much practice but would provide much fun and enjoyment for the children. Individual presentations could be included and volunteers accepted. If the children have costumes, they should be encouraged to wear them, but it should not be compulsory, and those without costumes should also be encouraged to participate. The music should be recorded on tape and used again for other programs or just for enjoyment.

It is important that the teacher always give encouragement, signs of appreciation, and a feeling of hope and pride in all endeavors.

LEARNING FROM THE COYOTE:
TEACHING THE AMERICAN INDIAN TALE

by

Dr. Ahmed Essa

Dr. Essa, an associate professor in the Department of English at the University of Nevada, Reno, is himself a creative writer who has published several short stories. He is also a noted photographer as evidenced in his book of photographs, Images and Eloquence (Holt, Reinhart and Winston, 1972).

A teacher of Indian literature in the course Literature of the Ethnic Minorities, Dr. Essa has done extensive work on African literature as well. He was also instrumental in establishing the Ethnic Studies Board at the university.

In his essay, Dr. Essa draws upon many informed sources to elucidate the qualities of Indian literature and in particular to offer a perspective from which to interpret the Paiute legends published in Ki Na Soo Mu Wa Kwu Tu: Never To Be Forgotten (University of Nevada, Reno: Research and Educational Planning Center, 1976).

> *Man achieves his fullest self-realization in literature.*
>
> --N. Scott Momaday
> Author of House Made of Dawn

> *It is {American Indian} "literature" which passes on advice and knowledge, which gives the eye a framework of beauty and peace through which to view the world, which binds together individuals into that web of extended family and clan and tribe and Membership in the Creation....*
>
> --Thomas E. Sanders and Walter W. Peek
> Editors of Literature of the American Indian

> *The two forms basic to Native American literature are the Ceremony and the Myth. The Ceremony is the ritual enactment of a specialized perception of cosmic relationships, while the Myth is a prose record of that relationship.*
>
> --Paula Gunn Allen
> American Indian Poet

Indian tales are deeply rooted in the life and culture of the American Indian. In order to teach the tales, therefore, it is necessary to understand them. What follows is a brief outline of some of the factors necessary to this understanding. It must be stressed at the outset, however, that American Indian life cannot be isolated into strands: poetry cannot be considered without reference to songs and chants, chants cannot be separated from ceremony, ceremony from religion, religion from life, life from man's relation to the cosmos. Native American thought, Paula Gunn Allen reminds us, does not "draw a hard-and-fast line between what is material and what is spiritual," adding that the American Indian's is a "dynamic universe, where all things are related, are of one family."

This attitude is religious, especially since Indians are, in the words of Herbert Blatchford, "a spiritually oriented people." Their religion, in fact, pervades

every aspect of their lives. It has been explained in terms of either pantheism or animism. These are at best labels to facilitate some understanding, but they are nevertheless inadequate. Jamake Highwater explains the American Indian religion as "reverence for the spirits within all living things." Blatchford goes further by pointing out that to the Indian "all things in the universe are sacred." Also unsatisfactory have been such expressions as "The Great Spirit" and "The Great Holy-Mystery" to describe Wah'kon-tah. Sanders and Peek put it succinctly: "All things exist in Wah'kon-tah and Wah'kon-tah exists in all things." Paula Gunn Allen describes it as All-Spirit.

A more facile route to gaining an insight into the religion of the American Indians is how they apply their beliefs to Nature. Some legends make the distinction that the first people did not entirely vanish: most of them became every living phenomena outside of people. Lame Deer, a holy man of the Lakotas, in talking to Richard Erdoes, looks around, details the significance of the many aspects of the natural world, and concludes, "These things are sacred." Then Lame Deer elucidates: "To you symbols are just words, spoken or written in a book. To us they are part of nature, part of ourselves--the earth, the sun, the wind and the rain, stones, trees, animals...." As evidence, he cites the names of persons--Red Cloud, Black Elk, Two Moons, his own name, Lame Deer--to demonstrate the close relationship between the human being and Nature.

Nowhere is this clearer than in the affinity between the Indians and the animal world. People and animals were created together and neither are superior to the other. This kinship is exemplified in the animal totems of the different tribes. *Totem* is derived from an Algonquian word which means a very close blood relative, like a brother or sister. In some legends, the animal closest to human beings at the beginning was Coyote. The Northern Paiutes believe that both Wolf and Coyote were in some way responsible in the creation of earth, with Wolf as the positive power who helped mankind (implicit in the Paiute tale, "The Wolf, the Coyote, and the Stars"). Coyote played a mischievous role but since that role is complicated, it will be dealt with at length, below.

The communion between the animals and the Indians has not dissipated. "There really was a time, long long ago," a relative told poet Leslie Silko, "when animals and humans talked to each other or at least communicated." Leslie Silko adds, "I still believe this." And animals are today recognized and revered as kindred. A Laguna legend relates that people were "transported" across the Bering Sea route by a sea turtle who identified himself as their grandfather. The words *grandfather* as well as *grandmother* often recur in tales and legends when reference is made to certain creatures like the spider. In the Paiute tales, for example, the word *Brother* is not used merely to show how one animal treats another but also how a human being is meant to treat the animal. Most important, "the animal spirits of North America," Ruth Underhill tells us, "always had a dual form, human and animal."

In short, the emphasis is on the unity of all creation. Literature helps us understand this unity and brings us closer to *all* the other elements of the universe. American Indian literature accomplishes this by providing us with a vision. "Wonder is the principal part of such a vision," Momaday points out. Then Momaday elaborates on the significance of vision:

> *This native vision, this gift of seeing truly, with wonder and delight, into the natural world, is informed by a certain attitude of reverence and self-respect. It is a matter of extra-sensory as well as sensory perception, I believe. In addition to the eye, it involves the intelligence, the instinct, and the imagination.*

All the foregoing are necessary to the understanding of American Indian literature. There are other factors involved. Most important of these is the high regard Native Americans have for language and words. "Our most essential being," Momaday reminds us, "consists in language." In the literature, it is language which is utilized to attune the human being to nature. Paula Gunn Allen puts it this way: "The artistry of the tribes is married to the essence of language itself... In this art, the greater self and all-that-is are blended into a harmonious whole...." The highest expression is achieved in poetry, whose purpose, in the words of A. Grove Day, is "to trap the universal mystery in a net of magical words." The latter phrase is no hyperbole. Words for the Indian are equivalent to power, and repetition of certain words increases that power.

Another significant factor involves the way that literature is taught. The universals of image, metaphor, and symbol are certainly relevant. But there should also be other considerations. Momaday proposes "a classification based on purpose or object" (both of which the above discussion takes into account). Anyone familiar with Hyemeyohsts Storm's Seven Arrows will agree with Vine Deloria, Jr., that to classify it "solely as a novel would lead readers astray." The tales, for example, were never meant to be stories told solely for entertainment. And they were not meant to be read either, but recited since, as an oral tradition, they are related to ceremony, according to Momaday. Often overlooked is the medium of oral tradition. It is the human voice. The best way to convey Indian tales, therefore, is to read them out aloud.

The recently published bilingual book of Northern Paiute tales, Ki Na Soo Mu Wa Kwu Tu: Never To Be Forgotten, aptly demonstrates the profundities of American Indian literature. All the tales are definitely entertaining. All of them belong to the Coyote cycle and therein lies some of their complexity--because Coyote is no simple character. He belongs to the category best known as the Trickster Hero. Such a hero is invariably identified with only certain animals. The trickster is, in Paul Radin's definition, "at one and the same time creator and destroyer, giver and negator, he who dupes others and who is always duped himself." Susan Feldman describes him as "a being who combines both human and animal traits and is at once demiurge, culture hero, marplot and buffoon." Jamake Highwater calls him a "clown-god...half divine and half human." A characteristic all trickster heroes share, according to Sanders and Peek, is the establishment of "some sort of personal relationship with their concepts of the natural world and, within the concept, allow their passions to dominate every act."

The Paiute tale, "How the Porcupine Became a Bark Eater," shows how much of a trickster Coyote can be. One cannot help but admire his wiliness. At the same time, however, one is aware that such trickery can also be detrimental. His mischievousness, as in "The Wolf, the Coyote, and the Stars," can lead to dire, far-reaching consequences: he is the one who can create disorder. Often, he tries to be helpful, but even here--"Why Bear Has a Short Tail"--his actions can backfire. "Paradise Valley Hot Springs," on the other hand, demonstrates that he can at times get his come-uppance. And he can, inadvertently and overwhelmingly, turn out to be most beneficient to people, which is what "Giant People-Eater" is about. One more thing needs to be emphasized about Coyote's character: he is neither exalted, nor ridiculed.

Except for the last-named story, "Giant People-Eater," all the other stories might lead one to believe that they belong to the tradition of using imaginative means to explain natural phenomena which at the time were otherwise inexplicable. To the western reader, the most familiar stories belonging to this tradition are the myths from ancient Greece. But there is a big difference between the Greek myths and the Paiute tales. The Greek myths are conspicuously anthropomorphic,

ascribing as they do human forms as well as human traits to their gods and goddesses and to the forces of nature. In the Paiute tales, animals are used for several significant reasons. There is the recognition that animals preceded people and thus they were in some ways responsible for the earth before the advent of human beings. In addition, to borrow from Jeremiah Curtin's discussion of Indian literature, "they perform deeds which no man could perform, which only one of the forces of Nature could perform." And, equally important, they emphasize the unity of all creation.

This unity is implicit in the way the animals are made to behave like people in all the tales. Nevertheless, they do retain their natural traits. The coyote is a meat-eater and the porcupine a bark-eater. Coyote howls while Wolf works silently. The bear is a fisher while the lizard and gopher are able to travel agilely under the ground. The terrain, too, is an organic part of the tales and, hence, an essential part of the unity. Here again, the descriptions are natural. The hot springs of one of the stories can be seen today. But "Giant People-Eater" informs us that the Paiutes lived in their regions while the volcanoes were still active. One of these volcanoes--"a huge pit with a fire burning in the bottom of it" in the tale--turns out to be most crucial in the outcome of the contest between Coyote and the Giant.

Fittingly, the tales are teaching stories--a factor often overlooked--since they were told by "medicine" men, who were the repositories of tribal wisdom and who imparted their teachings through the medium of the story. Many of the tales teach a person to be cautious, to be fully aware. Almost all of them make it abundantly clear that certain, thoughtless or inconsiderate behavior can lead to dire consequences. The most valuable lesson, vital to the tribal life of the Indian, is implicit in several of the tales, that of cooperation. In "How the Porcupine Became a Bark-Eater," the cows are ready to help the porcupine cross the river and in "Why Bear Has a Short Tail," Coyote offers to pull Father Bear out of his predicament. The most instructive lesson in cooperation is, of course, "Giant People-Eater": without Gopher's skillful assistance, Coyote would not have been able to defeat the Giant and thus would not have been able to save mankind. If there were no cooperation, our world would perish.

This last statement sums up "Giant People-Eater." But the tale has other implications, too. The Giant represents the formidable predators who are enemies to the human being. These predators, in fact, are appropriately depicted by the Giant because they possess the abundant strength that makes a person appear puny. As a result, force is sometimes useless against such a formidable enemy, as the story adequately demonstrates. In order to overcome such belligerence, therefore, it is necessary to resort to the ingeniousness one possesses.

However, the one tale which most reflects the essence of the American Indian, particularly the Northern Paiute, is "The Wolf, the Coyote, and the Stars." The mischievousness of Coyote as the trickster-hero is explicit. And it is quite clear that both Wolf and Coyote participated in the creation, with Wolf as the benefactor lighting up the night sky so that people will not founder in the dark. In addition, there are the sense of awe and wonder a person feels in the presence of the universe, and a recognition of the affinity between the animals and human beings, and a realization of the power and mystery of the natural forces around us, and an acknowledgement that order and chaos exist together in our lives, that we need not despair when things do go awry. And, most essential, there is the overwhelming manifestation of beauty which we can always witness by lifting our eyes to the night sky.

THE NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

A Brief Overview

The National Study of American Indian Education was a landmark research effort sponsored by the U. S. Office of Education and conducted through eight university centers during 1967-71. The principal investigator for the massive work was the distinguished scholar and educator, Professor Robert J. Havighurst of the University of Chicago, who was ably assisted in his tasks by Estelle Fuchs, a noted anthropologist at Hunter College (C.U.N.Y.).

This important study investigated nearly every major question raised about the schooling of American Indian youth. Because many of these concerns are still with us, we felt that teachers of Indian children might be encouraged to become more familiar with the findings of the National Study if excerpts from it were offered in this abbreviated format.

In no sense is the following selection of quotes from the National Study of American Indian Education intended to be a summation. The research documents are available to teachers in the ERIC System, and the results have been collected into a single commercially published volume, To Live on This Earth: American Indian Education (Garden City, N.Y.: Doubleday, 1972). The ensuing excerpts* taken from that publication are merely intended to encourage teachers to provide a more hospitable atmosphere for Indian children in school.

History of Indian Education

Programs of education for Indian youth must be founded upon consciously defined cultural value bases.

(1) "With minor exceptions the history of Indian education has been primarily the transmission of white American education, little altered, to the Indian child as a one-way process. The institution of the school is one that was imposed by and controlled by the non-Indian society, its pedagogy and curriculum little changed for Indian children, its goals primarily aimed at removing the child from his aboriginal culture and assimilating him into the dominant white culture. Whether coercive or persuasive, this assimilationist goal of schooling has been minimally effective with Indian children as indicated by their record of absenteeism, retardation, and high dropout rates." (p. 19)

(2) "Today the goals of American Indian education are moving away from a narrow assimilationist goal and are generally agreed upon by Indians and others when they are stated broadly. Essentially, the goals are to enlarge the area of choice and self-determination of Indian people and to respect the value of cultural diversity." (pp. 19-20)

Population Profile of Indian Students

The term "Indian" bespeaks a cultural diversity perhaps greater than that found among the groups forming the dominant American culture. Yet, certain strains

*Permission to quote granted by Professor Robert J. Havighurst.

of sameness tie Indians together. Who is to assume the serious responsibility for upgrading the education programs of the growing number of Indian children throughout the full 50 States of our Union?

(1) American Indians are not a "single minority group." They are broadly diverse in culture, in economic condition and in their legal relationship to the federal government and tribes. (pp. 25-26)

(2) Indian people live in every state of the Union and the District of Columbia. More than 50 percent of all Indians counted in the 1970 census live in five states, "ranked as follows by their Indian population: Oklahoma, 97,731; Arizona, 95,812; California, 91,018; New Mexico, 72,788; and North Carolina, 43,487." (p. 26)

(3) "About sixty-seven thousand Indians are estimated to be living in the six mountain states of Colorado, Idaho, Montana, Nevada, Utah, and Wyoming." (p. 30)

(4) "Despite adjustment problems and a small attrition of families moving back to reservations, there may be as many as 250,000 Indians living in cities of 50,000 or more. Los Angeles County, the San Francisco Bay Area, Oklahoma City, Tulsa, Phoenix, Minneapolis, Chicago, Seattle, Buffalo, New York City, Tucson, and Dallas are major centers of Indian in-migration." (p. 31)

(5) Indian Americans differ from other minorities in several significant ways: "They are descendants of the first Americans. They neither arrived voluntarily in search of a new nationality nor were they forcibly brought to these shores; they have a multitude of languages and cultures developed entirely in the New World--thus they do not share the values of European civilization; and, most important, many hold special treaty relationships with the United States Government." (p. 31)

(6) The Native American population is <u>not</u> declining. "It is growing partly because more persons chose to identify as Indians. But it is also growing in actuality. Despite a relatively high infant mortality rate, the Indian birth rate in 1967 was twice as high as that of the total population, making Indians a rapidly growing and youthful population." (p. 32)

(7) The 1970 census revealed "approximately one quarter million school-age Indian children (five to seventeen years old), an increase of sixty thousand since 1960. The largest number of these children live in seven western states--Alaska, Arizona, California, Montana, New Mexico, Oklahoma, and South Dakota--and in North Carolina." (p. 32)

(8) "At present, two out of three Indian children are considered to be the educational responsibility of the federal government. Currently the Indian agency directly responsible for overseeing the education of those Indian youths is the Bureau of Indian Affairs, U.S. Department of Interior." (p. 33)

(9) Indian students attend several different kinds of schools in a wide variety of settings, "some attending BIA schools, some state public schools, some BIA boarding schools." (p. 38)

"Today, 66 per cent of the *two out of three children* for whom the BIA has legal responsibility attend *public schools* at federal expense." (Italics added) (p. 35)

(10) A very controversial issue in Indian education concerns the numbers of Indian children who are educated away from home. Almost "thirty-five thousand BIA-educated Indian children attend boarding schools. Almost ten-thousand of these children, mostly Navajo, are under ten years of age. In addition the BIA operated nineteen dormitories for over four thousand children who attend public school. Less than one third of the BIA educated children attend day schools, while living at home." (p. 34)

[Ed. Note: It is important for public school teachers to recognize that a majority of Indian children for whom the federal government has responsibility attend public schools; but that many Indian children do not fall into this group. They are from terminated tribes or tribes without federal treaty arrangements, or are from relocated families. These children pose an exceptional circumstance to which many teachers and school systems are oblivious.]

Mental Ability and Mental Development of Indian Children

Indications are that mental ability of Indian students is similar to that of other groups. Variations in educational approaches do not support comparison of differences in what is called "mental development."

(1) The relatively low academic achievement of Indian students is the result of many complex factors, but Indian children are not basically different from children of other social or racial groups in their ability to perceive, to think, and to learn. "There is no reason to suppose that Indian children are basically or genetically less or more intelligent than other children in America. The best evidence is that they are the same at birth, and that their experience in their early years in family and school tend to give them certain advantages and certain disadvantages compared with children who grow up in other environments." (p. 119)

(2) "Gilbert Voyat studied a group of seventy-five Oglala Sioux children aged five to ten, using exactly the same experiments and questions that [Jean] Piaget had used with Swiss children." He found the same cognitive stages, succeeding one another at approximately the same ages in the two different populations. He concluded that "the inferiorities shown by IQ tests among Indian children are dependent upon the nature of these tests themselves, in particular their cultural content, since these inferiorities are not found when one analyzes the development of more fundamental concepts." (p. 121)

School Achievement of Indian Children and Youth

Social conditions and cultural setting often inhibit the progress of Indian students in the formal educational system. Several insights follow:

(1) "When Indian pupils are tested on such subjects as reading and arithmetic, and are compared with other children of the same chronological age, they are likely to average below the national norms from the start of their school career." (p. 126)

(2) "Many Indian families provide a non-English language environment which does not favor achievement in schools as they are presently oriented since almost all school curriculum is presently organized around English as a language of instruction." (p. 128)

(3) Family background is a handicap in relation to school achievement for many Indian students for several reasons. "The first reason is that the great majority of Indian children are reared in poverty-stricken families, and poverty is generally a disadvantage in school achievement. Also, with the exception of a growing minority of Indians, most Indian families have very little formal education and therefore Indian children are far more dependent upon the school for academic instruction than children whose families are in a position to assist them in this area." (p. 128)

(4) "While there is diversity among the various tribal cultures, there are certain characteristics which tend to be the same among all Indian cultures, and *different from* the urban-industrial culture of the larger surrounding society. These include *close family solidarity* and cooperation with mutual support among the kinfolk, *cooperation* rather than *competition* among members of a given age group, belief in the *values* of a *tribal tradition,* belief in *tribal religion,* and a *tribal language*." (Italics added)

"Valuable as these qualities and characteristics are for the maintenance of the Indian cultures, they sometimes conflict with the competitive individualistic achievement demands of the school." (p. 129)

(5) From the attitude studies conducted by the National Study of American Indian Education, it did not appear "that there was much sense of what some call alienation from either Indian or white cultures among the Indian students, except for urban Indians. For the majority of Indian students there is a substantial positive relationship between self-esteem instruments and acceptance of both white and Indian cultures. It appeared that most Indian adolescent students viewed themselves as belonging about equally to both cultures which they tended to evaluate favorably." (p. 131)

(6) A high school graduation rate for Indian students of 57 per cent "compares with a national rate of approximately 77 per cent at about 1967. The graduation rates for other disadvantaged minority groups are not known with any exactitude, but they are probably no higher than the Indian rate." (p. 134)

Mental Health of Indian Youth

Numerous indications suggest that the self-image of the Indian, particularly as he considers himself in his own cultural group, is as healthy as that of the subjects of the dominant culture.

(1) The "evidence from the Semantic Differential Inventory when used to compare the self-evaluation of Indian with non-Indian teen-agers of comparable socioeconomic status, indicates that the Indians have about the same level of rather favorable self-evaluation as non-Indians." (p. 144)

(2) Some Indian studies claim to have found an "adolescent crisis" phenomenon among American Indians. However, "the hypothesis of a decrease in self-esteem at adolescence is not confirmed for the Indian youth in this study." (p. 144)

(3) "It is clear that all groups of Indian students rated their future more positively than their present self. This trend was consistent across all age groups for both sexes. These results would seem to indicate that Indian students looked toward the future with feelings of optimism and hope." The data did not indicate a feeling of "alienation." (p. 146)

(4) "An overall comparison of Indian and non-Indian suicide rates indicates that there is practically no total difference. But there are significant differences between Indians and others with respect to age and sex." (p. 151)

"There are three significant facts here. First, Indian women show only about half the rate of suicide of other American women. Second, Indian males between the ages of fifteen and forty-four show a much higher rate than other American males. Third, after the age of forty-five, Indian suicide rates are substantially lower than the general American rates." (p. 152)

Schools as Seen By Indian Youth and Parents

In seeking to restructure the education of Indian children, the views and objectives of parents and students must certainly be weighed carefully.

(1) "With some exceptions, it appears that Indian pupils do not become enthusiastic about their schooling. They do not appear to exert themselves or to feel that school achievement is very important to them. However, they are not hostile to school. They generally speak of their school and their teachers favorably." (p. 158)

(2) "Many parents did not know much about what their children learned in school, but approved anyway. Many had definite suggestions for improving the curriculum, usually by adding something (e.g., more vocational training, certain more aesthetic subjects such as art and music, and above all, courses in Indian tribal history and culture)." (p. 173)

(3) "It seems clear that commonly held notions about the importance of school performance for the overall 'self-concept' of students do not hold for Indian students and that much more needs to be known about the other factors in an Indian student's life, such as his orientation toward his family and Indian society in general." (p. 180)

(4) "Though most students and parents approve of their schools, there are a number of significant exceptions. The more negative criticisms tend to come from Indians and Indian communities which have the greatest interaction with white urban communities, and where Indian students are a minority in the school population. This points to a growing need for concern for the special problems of Indian education in integrated urban settings." (p. 181)

Teachers of Indian Children and Youth

To the Indian student--as to any other--the teacher is the most important ingredient in the learning mix. Preparation of teachers of Indian children must be as thorough and specific as for any other student category.

(1) "There must be about twelve thousand elementary and secondary school teachers who work with more than two or three Indian pupils each day. Probably seven thousand of these teachers are in classes with a preponderance of Indian boys and girls." (p. 191)

(2) "Another three thousand are teaching in public schools with five to fifteen pupils in their classes, mainly in towns and rural areas. Another five thousand are teaching in cities over fifty thousand in population, with two to five pupils, enough to make them aware that they work with Indian pupils." (p. 191)

(3) Of the representative sample of teachers surveyed by the National Study, only one third "had a good basis for forming their attitudes toward Indians. Two thirds did not appear to know and understand their Indian 'clients' as well as they could have." (p. 195)

(4) The National Study noted in a comparison of two groups of teachers those "with a great amount of contact [with Indian children] rate considerably higher in their sympathy for their Indian pupils, see them significantly more interested in the academic aspects of school, and tend to make more positive judgments about Indians in general than their colleagues with little contact." (p. 197)

(5) "In schools where teachers are highly approved by students, the teachers are well above average in their enthusiasm for teaching Indians, know more about the Indian community, have more contact with Indian students outside of school, rate higher on understanding and sympathy, and show more favorable attitudes toward Indians than the average teacher or the teacher in the schools with lower teacher approval scores." (p. 198)

(6) "Beyond being humane, loving teachers, however, there is the need to know a good deal about the local tribal culture and history, not only to be able to teach about them, but also to know and respect their unique elements, to understand the tribe's system of rewards and problems of culture change." (p. 199)

RESOURCE MATERIALS FOR TEACHERS OF NATIVE AMERICAN CHILDREN

by

Beulah V. Swanson

Beulah Swanson, a former college instructor in multi-cultural education and a woman of many accomplishments, is presently the librarian at McDermitt Combined Schools. She has assembled an estimable collection of printed and media materials concerning Native Americans, and her library has been designated an Indian Resource Center by the Nevada Department of Education. She offers here suggestions for the selection and use of suitable instructional materials for Indian education.

Children read books which appeal to them--books which are well illustrated and have print large enough to be read easily. They enjoy reading books containing materials with which they can identify. Of course this is especially true for minority children. Many children's books portray Native Americans as interesting, talented, and capable human beings; but unfortunately many textbooks and many books about Native Americans do contain derogatory materials, disparaging remarks, or implied insults. Textbooks and other reading materials must be reviewed to counter these contextual defects. This kind of consideration was recommended long ago at the 1927 Grand Council Fire of American Indians:

> *The Indian has long been hurt by these unfair books. We ask only that our story be told in fairness. We do not ask you to overlook what we did, but we do ask you to understand it. A true program of America First will give a generous place to the culture and history of the American Indian.*[1]

More recently in the State of California, a recommendation was made to the Curriculum Commission that care be taken in selection of materials relating to American Indians. When this request was ignored, an independent Indian publishing house--the Indian Historian Press, Inc.[2]--was formed, and books written about Native Americans, by Indian scholars, were published. The press ensures that Native American children will have authentic materials and that young Americans will gain a truer understanding of tribal peoples generally.

Librarians and teachers can readily understand the need for acceptable materials accurately representing all segments of society; yet inaccuracy of information persists. Stereotyping, prejudice, and patronizing racial attitudes still lead to misunderstanding and often to hardly contained hostility. Efforts to change this situation have met with resistance from many sources. It becomes the duty, then, of administrators to see that materials used are unbiased by establishing a policy or criteria for selection of these materials. The teacher must also be well enough informed to select materials which are acceptable. Anyone can produce "so called" curricula, but it takes knowledge and know-how to obtain materials to implement them. Knowing sources, then, becomes imperative. Books, pamphlets, films, filmstrips, records, cassettes, and tapes should come from an approved list.

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[1]As quoted in Textbooks and the American Indian, Rupert Costo, ed. (San Francisco: Indian Historian Press, 1970), p. 3.

[2]For further information write to the Indian Historian Press, 1451 Masonic Avenue, San Francisco, California 94117.

The library at McDermitt Combined Schools is a resource center for Indian books, six hundred in number, all selected from approved lists. These books include both fiction and informational materials. The collection also contains a resource center for teachers, and the books are available for inter-school library loan.

Another important source is the ERIC National Indian Education Center in Minneapolis, Minnesota--a computer retrieval source for books, recordings, and soft-ware of all kinds. These materials are all screened by a Native American committee and are all approved for general use. The manner of retrieval is standardized so that every teacher can make use of it.

The State Library at Carson City is able to supply materials when teachers go through the proper channels for requesting them. The University of Nevada, Reno, also has films available for rent and special collections of materials about Indians of the Great Basin. The Nevada Historical Society offers collections of primary materials and photographs. For a modest charge these can be duplicated for classroom use. The Nevada Inter-tribal Council, through its Oral History Project, maintains a large collection of historical materials, although use of these must be approved by local area tribal councils.

Other good resources for the teaching of Native American children include the following:

1. Helena Senior High School, Helena, Montana, has produced an excellent bibliography of high school and popular materials about the American Indian.

2. Randers Publication and Sales (P. O. Box 2502, Salt Lake City, Utah 84110) offers a comprehensive compilation by Sharon N. Thomas entitled Culture Based Curriculum for Young Indian Children, which is a valuable addition to the library of every teacher who works with Indian children.

3. The Conference Report published by Stanlislaus State College, Turlock, California, gives teachers of Native American children recommendations which could be of great value.

4. The American Indian Education Resource Guide, compiled and edited by Carolyn Sainton and Frank LaPena, Hehaka Sapa College, Davis, California 95616, does not claim to be complete, but it is a valuable resource.

5. The Directory of Resource Material for Ethnic Education K-12, a product of the Nevada Department of Education, is a 150 page annotated bibliography containing Native American entries in various subject matter areas--general references, reading, social studies, art, music, mathematics.

6. The Center for In-service Education, Loveland, Colorado 80537, has also produced a short but adequate bibliography of Native American materials.

7. Free of charge is the Bibliography of Sources and Materials for Teaching about American Indians, by Arlene B. Hirschfelder, published by the Association of Indian Affairs, Inc., 432 Park Avenue, South, New York, New York 10016. Two other excellent publications of theirs are American Indian Authors for Young Readers: A Selected Bibliography and American Indians and Eskimo Authors: A Comprehensive Bibliography.

8. An annotated bibiliography related to films, filmstrips, and tapes titled American Indian Media Bibliography prepared by R. L. Brown and J. J. Russell

of Humboldt State College, Arcata, California, is an important aid to teachers of Native American children.

9. Selected Media About the American Indian for Young Children K-3 was prepared by Suzanne S. Cane, Carol A. Chatfield, Margaret C. Holmes, and Christine C. Peterson, and published by the Massachusetts Department of Education.

10. Native Americans--filmstrips, recordings and audio-tapes was compiled by Robert E. Muller under the auspices of Bay Area Media Evaluation Guild, 101 Lincoln Avenue, Daly City, California 94015.

11. The Educational Film Catalogue was prepared for Bureau of Indian Affairs Schools--Bureau of Indian Affairs, Bureau-Wide Film Service, Box 450, Brigham City, Utah. It is available through the U. S. Department of the Interior, Bureau of Indian Affairs, Office of Education, Washington, D. C.

12. Native Americans: A Selected Bibliography, 1972 Institute, Association of Children's Literature, is published by the Association of Children's Librarians of Northern California, 101 Lincoln Avenue, Daly City, California 94015.

13. The McDermitt Combined Schools library has also prepared a lengthy bibliography of books and media materials on Native Americans.

Instructional resources are central to the process of learning. Learning is a dynamic process. It can be likened to a plant--living, changing, interacting with its environment, utilizing many resources as it develops toward maturity. In a like manner, learning must be *rooted in reality*, must draw from *vicarious experiences* as it develops, eventually to mature in *abstract experiences*, the meaning of which is expressed in symbols.

Children, like plants, must go through the same process of growing and maturing. In order to do so in an acceptable manner, the materials they use must be *authentic* and *real*, their experiences varied and based on fact. This multi-sensory method of teaching and learning draws upon the full range of multi-media resources. Such a method emphasizes instructional resources as a major tool in the teacher/learning process--and the teacher who does not know how to find and use the best of these resources restricts the vision and understanding of his or her students.

STATE OF NEVADA

INDIAN EDUCATION COMMITTEES

Teachers are encouraged to contact the Indian Education Committees in their areas for assistance in planning classroom activities and in locating resource persons.

Frank Holmes, Chairperson
Washoe Tribe
Stewart, Nevada 89437
(includes Carson Colony and Dresslerville)

Velma Hardin, Chairperson
Ft. McDermitt Reservation
McDermitt, Nevada 89445

Bob Steele, Chairperson
Goshute Reservation
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1901 Helena Avenue
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Lovelock, Nevada 89419

Les Blossom, Chairperson
P. O. Box 1528
Battle Mountain, Nevada 89820

Leroy Brady, Chairperson
Rt. 1, Box 11
Austin, Nevada 89310

The Inter-tribal Council of Nevada, 98 Colony Road, Reno, Nevada 89502, also maintains a Speakers' Bureau. Contact Executive Director Harold Wyatt to identify persons who are knowledgeable about Indian community health, education, manpower programs, economic development, history and culture, headstart programs Johnson O'Malley education projects, legal services, social services, and the higher education talent search program.

RESOURCES

RESOURCE MATERIALS FOR SALE BY THE INTER-TRIBAL COUNCIL OF NEVADA

INDIAN HISTORY & CULTURE PROJECT

The following materials have been produced by the History Project for use in Teaching Nevada Indian History and Culture.

Items listed may be obtained through the Inter-Tribal Council of Nevada, 98 Colony Road, Reno, Nevada 89502, Phone 786-3128.

ITEMS AVAILABLE FOR PURCHASE:

1. *BOOK, PERSONAL REFLECTIONS OF THE SHOSHONE, PAIUTE, WASHO
   Price: $2.00 Plus Postage (Paperback)
2. *BOOK, LIFE STORIES OF OUR NATIVE PEOPLE, SHOSHONE, PAIUTE, WASHO Price: $2.00 Plus Postage (Paperback)
3. *BOOK, NUWUVI: A SOUTHERN PAIUTE HISTORY
   Price: $6.00 Plus Postage (Hardback)
4. *BOOK, NUMA: A NORTHERN PAIUTE HISTORY
   Price: $6.00 Plus Postage (Hardback)
5. *MAP SERIES (6) $30.00 PER SET Plus Postage
6. *PHOTOGRAPH SET of 40, 8X10 Price: $60.00 PER SET Plus Postage
   BOX CONTAINS PHOTOGRAPHS OF: Northern & Southern Paiute, Washo, and Western Shoshone Tribes
7. SOUTHERN PAIUTE FILMSTRIP W/NARRATIVE. Price: $12.00 Plus Postage
8. WASHO FILMSTRIP W/NARRATIVE. Price: $12.00 Plus Postage
9. SOUTHERN PAIUTE 16MM MOVIE. Rental Fee: $10.00 Plus Postage

Winona Holmes, Director

Additional Resources: Inter-Tribal Council of Nevada

The following items were produced with the idea of allowing students to come into more intimate contact with Indian culture and history. For too long, historical portrayals of the Nevada Indian people have been distorted. The overall intent of these items it to physically demonstrate the true richness of our people and the land.

Because of the time and costs involved, these items are not available for purchase. Arrangements for borrowing these items may be made by contacting the Inter-Tribal Council of Nevada History Project at 98 Colony Road, Reno, Nevada 89502, phone 786-3128.

1. Native Foods Display Case: One case for each tribal area: Northern Paiute, Southern Paiute, Washo, and Western Shoshone. These are 9-3/4" x 18" glass and wood cases, containing twelve samples of various food staples used by the four listed tribes. Each case--one for each of the four tribes--also includes the English name and tribal name of the food.

2. Reproduced Artifacts: Items include bows and arrows, baskets, beadwork, moccasins and tools. One set for each tribal area: Northern Paiute, Southern Paiute, Washo, and Western Shoshone. Bows and arrows made from greasewood, willow or chokecherry, depending upon the tribe and area; arrowheads made from bone, greasewood, slate; deer-hide scrapers made from ribs, slate, pitch, deer-hide strips and wood; fish hooks carved from bone; drill made of greasewood, sinew, chipped stone point; baskets, including various shapes and sizes used in cooking, winnowing, carrying food and water; beadwork, including beaded bolo ties, moccasins, belt buckle.

3. Nevada Indians Central Reference Files: The Indian History Project has a large collection of historical documents ranging from Annual Commissioner's Reports to journals, chronicles, periodicals, military records, Bureau of Indian Affairs correspondence. Authorization from the Tribal Council in the area of interest is necessary to gain access to these materials.

4. Photographs: There are approximately 2,000 photographs in our collection. They date from the early 1900's to the 1970's--each reproduced from originals obtained from the Nevada Historical Society, National Archives, Smithsonian Institute, Heye Foundation, Eastern California Museum, and private collections from the Northern Paiute, Southern Paiute, Washo, and Western Shoshone.

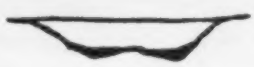
5. Newspapers: The newspapers are microfilm printouts, which date from 1864 to 1930, containing selected articles primarily relating to Indians. Newspapers such as the Reese River Reveille, Silver State, and the Humboldt Register.

6. Maps: A series of six maps is for sale as a set. These cultural area maps designate the arid and fertile areas where food was picked and gathered. Hunting, fishing, and farming areas are illustrated in the map by these symbols:

gathering

farming

fishing



hunting

SELECTED BIBLIOGRAPHY
OF
AMERICAN INDIAN RESOURCES

General Reference

The most important and most comprehensive index to consult for scholarly and general publications about American Indians is the annual Index to Literature on the American Indian (1970-). It lists entries from more than sixty-three subject areas and from all tribal areas such as the Great Basin, Washo, Paiute, and Shoshone. Another single-volume comprehensive bibliography which lists a substantial portion of the available liturature on the Great Basin up to the present time is Catherine S. Fowler's Great Basin Anthropology: A Bibliography (University of Nevada, Reno: Desert Research Institute, 1970). Separate listings are given for bibliographies, archeology, ethnohistory, anthropology, and federal and State documents.

Three references, encyclopaedic in scope, are Handbook of American Indians North of Mexico, edited by F. W. Hodge (2 vols., Pageant Books, 1959), which contains a descriptive list of the stocks, confederacies, tribes, tribal divisions, and settlements north of Mexico; Reference Encyclopaedia of the American Indian, edited by Bernard Klein and Daniel Icolari (B. Klein and Company, 1967), which includes information about government agencies, museums, libraries, associations, reservations, tribal councils, etc.; and The American Indian Almanac (World Publishing Company, 1971), which is a source book and chronicle of American Indian tribal life.

Anna Lee Stensland's An Annotated Bibliography of Literature by and about the American Indian (available from the National Council of Teachers of English) lists more than 400 books--legends, fiction, biography, social science for the general reader, modern problems, and the arts--and summarizes in the annotations Indian critical opinion on the books.

The excellent American Indian Reader Series put out by the Indian Historian Press includes single volumes on anthropology, education, literature, history, and current affairs. These may be ordered separately or as a set.

To gain a general sociological overview of contemporary American Indians by several social scientists, consult Howard Bahr, Bruce Chadwick, and Robert C. Day, eds., Native Americans Today: Sociological Perspectives (Harper and Row, 1972). No teacher of American Indian students should miss reading Robert A. Roessel's Handbook for Indian Education (now out of print) or John F. Bryde's The Indian Student: A Study of Scholastic Failure and Personality Conflict (Dakota Press, 1970) and his Modern Indian Psychology (Dakota Press, 1971).

Art

A number of fine texts about the art and handicrafts of American Indians is available. The teacher must take some care to explain to non-Indian students the view that Indian art and life are part of a unified vision of human existence in nature. Art is an integral part of life, not a separate study. Some caution must also be exercised in accepting as proven various hypotheses about the evolution of styles and designs in Indian art.

For general insights consult Frederick J. Dockstader, Indian Art in America (New York Graphic Society, 1966), Rene d'Harnoncourt and Frederic H. Douglas, Indian Art of the United States (rpt. Arno Press, 1970), Leroy Appleton, American Indian Design and Decoration (Dover, 1971 pb.), and for grades nine and up Julia M. Seton, American Indian Arts: A Way of Life (Ronald, 1962). The connection between philosophy or religion and art might be explored in Joseph Wherry, Indian Masks and Myths of the West (Apollo Eds., 1974 pb.); Ruth L. Bunzel, Pueblo Potter: A Study of the Creative Imagination in Primitive Art (Dover, 1973 pb.); the scholarly work Andreas Lommel, Shamanism: the Beginnings of Art (McGraw Hill, 1967); for Native American philosophy Hartley B. Alexander, The World's Rim: Great Mysteries of the North American Indians (University of Nebraska Press, 1967 pb.) and Carlos Castaneda, The Teachings of Don Juan: A Yaqui Way of Knowledge (Simon and Schuster, 1973).

Numerous excellent works exist which treat the art of certain tribes or regions. See the superb book by Margaret M. Wheat, Survival Arts of the Primitive Paiutes (University of Nevada Press, 1967) which is massively illustrated by photographs taken over a twenty year period. See also Robert B. Inverarity, Art of the Northwest Coast Indians (University of California Press, 1950); Karen D. Petersen, Howling Wolf: A Cheyenne Warrior's Graphic Interpretation of his People (American West Publishing Company, 1968); and David Villasener, Tapestries in the Sand (Naturegraph, 1966).

For children, see Byrd Baylor, Before You Come This Way (Dutton, 1969) and also her fine book, When Clay Sings (Scribner, 1962); see also the magnificently illustrated book of Tewa stories and legends by Pablita Velarde, Old Father, the Storyteller (out of print, Dale Stuart King, 1960).

A teacher should also be aware of the Source Directories published by the Indian Arts and Crafts Board, U. S. Department of the Interior, which lists Native American arts and crafts businesses privately owned and operated and Indian or Eskimo craftsmen and artists who market their own work.

Teachers should also know about the Institute of American Indian Arts in Santa Fe, New Mexico, a school instituted for the preservation and continuance of native arts by American Indian students. They publish a very useful guide, Art and Indian Children (Curr. Bulletin No. 7). The Museum of the American Indian, Heye Foundation, 3753 Broadway, New York, New York, produces 35 mm color slide sets on all tribal areas of the Americas and includes one set of 61 different Indian paintings, many by contemporary Indian artists. Write for their catalog.

Every Indian community possesses artists of exceptional talent. Do not forget to look close at hand for their assistance in the classroom.

Music

Unlike much music of European origin, the rhythms of Indian music are exceedingly complex while the melodies are relatively simple. Since Indian music did not evolve according to European patterns of scales, modes, tonality and harmony, teachers have a rare opportunity to demonstrate--possibly with the assistance of living performers from a nearby Indian community--the abundant diversity of the human mind. Once again, as with art, music is an integral part of tribal life, and teachers should take care not to violate tribal customs or taboos in their classroom activities.

Some of the more profitable books for an initial survey are Paul Glass, Songs and Stories of the North American Indians (Grosset and Dunlap, 1968); Natalia Belting, Our Father Had Powerful Songs (Dutton, 1974); Natalie Curtis, The Indian's Book, first published in 1907 (Dover, 1968); Charles Hofmann, American Indians Sing (John Day, 1967); William Brandon, ed., The Magic World: American Indian Songs and Poems (Morrow, 1971).

More specialized works include Songs of the Chippewa (Farrar, Strass, and Giroux, 1974), authoritatively edited by John Bierhorst; Alfred Pietroforte, Songs of the Yokuts and Paiutes (Naturegraph, 1965); James A. Huston, comp., Songs of the Dream People: Chants and Images from the Indians and Eskimos of North America (Atheneum, 1972).

For study of instruments see Robert Hofsinde, Indian Music Makers (Morrow, 1967), and James McGrath, My Music Reaches to the Sky: Native Americas Musical Instruments (Center for the Arts of Indian America, 1700 Pennsylvania Avenue, N.W., Washington, D. C. 20006). For Indian dances see John L. Squires and Robert McLean, American Indian Dances: Steps, Rhythms, Costumes and Interpretation (Ronald, 1963).

A wealth of recordings is available. Three highly reputable companies which produce many of these are Canyon Records, 4143 North Sixteenth Street, Phoenix, Arizona 85016; Indian House, P. O. Box 472, Taos, New Mexico 87571; and Folkways Records and Service Corporation, 701 Seventh Avenue, New York, New York 10086. Write for their catalogs. In addition, the Music Division of the Library of Congress is an excellent source of many records of tribal music.

Louis Ballard, an outstanding composer and music educator, whose work, Desert Trilogy, was nominated for the Pulitzer Prize in music in 1972, has produced for Canyon Records an extraordinary program--American Indian Music for the Classroom. It includes a comprehensive teaching guide, recordings, study photographs, and bibliography. His own original work is exerting an important influence upon contemporary, American music and deserves careful study.

A good bibliography, Music Resource Materials: American Indian and Negro (1973), has been compiled by Robert Q. Crebo, music supervisor for the Montana Department of Education. It includes general items as well as scholarly books and journal articles.

Literature

American Indian peoples have long handed down orally from generation to generation a rich legacy of literature. Much of this legacy is being preserved in the traditional way--through oral renderings at appointed occasions or times. In a number of instances, however, tribal custom has relaxed, and the elders who formerly instructed the young through legends and myths may even be disposed to take their knowledge with them upon their deaths rather than relinquish it to an alien world. Many tribes, though, are concerned that their heritage be preserved. They are now diligently writing down their tribal histories and legends and are preparing taped recordings for their children before the old ways and language are lost.

Individuals accustomed to the English-American style of storytelling do not come easily to American Indian literature. Suffice it to say that unless a teacher is willing to expend a great deal of effort and time becoming instructed in these deeply spiritual, often ribald, literary forms, he or she should leave them alone. It is too easy to sow confusion rather than understanding, to evoke ridicule rather than respect.

The publishing field is now awash with studies of American Indian literature and with legends for children to read. The admonition--choose carefully--is well heeded.

Among general works now available, see Margaret Astrov, American Indian Prose and Poetry (Capricorn, 1962); John Bierhorst, ed., In the Trail of the Wind: American Indian Poems and Ritual Orations (Farrar, 1971), Alice Marriott and Carol K. Rachlin, American Indian Mythology (Crowell, 1968); Jerome Rothenberg, ed., Shaking the Pumpkin: Traditional Poetry of the North American Indian (Anchor Octavo, 1972); Natalia Belting, Whirlwind is a Ghost Dancing (Dutton, 1974); Gloria Levitas, American Indian Prose and Poetry (Putnam, 1975); and George W. Cronyn, ed., American Indian Poetry: An Anthology of Songs and Chants (Liveright, 1970 pb.); Natachee Scott Momaday, American Indian Authors (Houghton, 1972). A unique work by Indian students is The Whispering Wind: Poetry by Young American Indians, compiled by T. D. Allen (Doubleday, 1972).

Among the many more specialized works, Paul Radin's, The Trickster: A Study of American Indian Mythology (Schocken, 1972), treats the uninhibited, raucous episodes of the Winnebago trickster cycle. See also Ella E. Clark, Indian Legends of the Pacific Northwest (University of California Press, 1953); Theodora Kroeber, The Inland Whale: Nine Stories Retold from California Indian Legends (University of California Press, 1969); Grandfather Stories of the Navajos, developed by Rough Rock Demonstration School (available from O'Sullivan Woodside Company, 2218 East Magnolia, Phoenix, Arizona); G. M. Dangberg, Washo Tales (Nevada State Museum, 1968); James La Pointe, Legends of the Dakota (Indian Historian Press); Richard Lewis, ed., I Breathe a New Song: Poems of the Eskimo (Simon, 1972); Nancy Wood, Many Winters: Prose and Poetry of the Taos Pueblo (Doubleday, 1974); and R. F. Heizer, Thomas R. Hester, and Michael P. Nichols, Notes on Northern Paiute Ethnography: Kroeber and Marsden Records (University of California Archeological Research Facility, 1972), which includes tales, songs, and myths.

Of course there are many published narratives and oratory which are literature also. See especially John G. Neidhardt, Black Elk Speaks: Being the Life Story of a Holy Man of the Oglala Sioux (University of Nebraska Press, 1961); N. Scott Momaday, The Way to Rainy Mountain; Virginia I. Armstrong, I Have Spoken: American Indian History Through the Voices of Indians (Swallow, 1971); T. C. McLuhan, Touch the Earth (Outerbridge, 1971); Lalla Scott, Karnee: A Paiute Narrative (rpt. Fawcett, 1973); W. C. Vanderwerth, comp., Indian Oratory: Famous Speeches By Noted Chieftains (University of Ohio Press, 1971); and Sarah Winnemucca Hopkins, Life Among the Paiutes: Their Wrongs and Claims (rpt. Chalfant Press, pb.).

One sound-filmstrip is especially worthy of mention. A Visit to the Father (Centron Educational Films) is a rendition of the great epic legend of the Navajos, translated and illustrated by artist Auska Kee.

History

As a tribal historian made clear during a lecture at the University of Nevada, until recently historians, in writing their versions of American history, have rarely gone to the Indian peoples themselves; and more often than not historians have assumed that the history of the Americas began with the coming of the white man. Teachers planning history curricula might be best advised to read several histories written by Indian authors.

See, for example, Vine Deloria, Custer Died for Your Sins: An Indian Manifesto (Macmillon, 1969) and Behind the Trail of Broken Treaties (Dell, 1974); Rupert Costo, Contributions and Achievements of the American Indian (Indian Historian Press, 1972); Jack D. Forbes, Native Americans of California and Nevada (Naturegraph, 1969); Alvin M. Josephy, Jr., The Indian Heritage of America (Knopf, 1968) and Red Power (American Heritage Press, 1971); D'Arcy McNickle, Indian Tribes of the United States: Ethnic and Cultural Survival (Oxford University Press, 1962); and Robert Burnette, The Tortured Americans (Prentice Hall, 1971); Dee A. Brown, Bury My Heart at Wounded Knee (Holt, 1970).

An informed scholarly perspective is offered by William Brandon, The Last American: The Indian in American Culture (McGraw Hill, 1974). For Nevada see also Ruth Houghton, ed., Native American Politics: Power Relationships in the Western Great Basin (University of Nevada Bureau of Government Research, 1973); and the very competent work by James Mooney, The Ghost Dance Religion and the Sioux Outbreak of 1890 (rpt. University of Chicago Press, 1965).

Tribal histories offer an especially valuable resource. See, for example, John Stands in Timber, Cheyenne Memories (Yale University Press, 1967); Joseph E. Senungetuk, Give or Take a Century: An Eskimo Chronicle (Indian Historian Press, 1971); Floyd A. O'Neil and John D. Sylvester, eds., Ute People--an Historical Study (available from Uintah-Ouray Tribal Offices, Fort Duchesne, Utah 84026); Frank Waters, Book of the Hopi (Viking pb.); E. Yazzie, Navajo History, Vol. 1 (available from O'Sullivan Woodside and Company, Phoenix, Arizona); Adolph Dial and David Eliades, The Only Land I Know: A History of the Lumbee Indians (Indian Historian Press, 1975); and Nellie S. Harnar, Indians of Coo-Yu-Ee Pah (Pyramid Lake Paiutes) which can be secured from Daves' Printing and Publishing Company, Sparks, Nevada; Edward C. Johnson, Walker River Paiutes: A Tribal History (Walker River Paiute Tribe, 1975).

A good source of maps is the Cartographic Division of the National Geographic Society. Also producing facsimile maps of Indian reservations and treaties are the National Archives in Washington, D. C., and the Nevada State Archives, Carson City, Nevada. For treaties see also Charles J. Kappler, Indian Treaties 1778-1883 (rpt. Interland Publishing Company, 1972).

Some more specialized studies deserve mention: Imre Sutton, Indian Land Tenure: Bibliographical Essays and a Guide to the Literature (Clearwater Publishing Company, 1975); Carolyn T. Foreman, Indian Women Chiefs, 1976; John and Donna Terrell, Indian Women of the Western Morning: Their Life in Early America (Doubleday, 1976); Ferol Egan, Sand In a Whirlwind: The Paiute Indian War of 1860 (Doubleday,

1972); Erna Gunther, Indian Life on the Northwest Coast of North America as Seen by the Early Explorers and Fur Traders during the Last Decades of the Eighteenth Century (University of Chicago Press, 1975).

The best possible way to gain a continuing understanding of Indian history and contemporary politics is to read Indian newspapers. Especially informative are Wassaja and Akwesasne Notes. For children, the Weewish Tree is outstanding. Akwesasne Notes frequently publishes lists of resource materials which can be ordered from them. For example, they have available The Great Law of Peace, which is the Iroquois Constitution.

If a teacher depends solely--or even substantially--upon the standard classroom text, the non-Indian students will not learn very much about American Indians. It is hoped this very limited list will encourage much deeper investigation and study. How much richer a student's understanding of government is if he has heard a tribal chairman discuss tribal law; how much keener his view of literature if he has read the beautiful epic Walum Olum or heard an elder relate and explain a tribal legend.

AMERICAN INDIAN PERIODICALS

AKWESASNE NOTES. Mohawk Nation. Rooseveltown, New York 13683. Monthly except February, August, and November. Free but contributions (money, news, time) asked. Comprehensive newspaper filled with reprints from Indian and non-Indian press and including announcements and calendar--at least 48 pp.

AMERICAN INDIAN CRAFTS AND CULTURE. P. O. Box 3538, Tulsa, Oklahoma 74152. Ten issues. $4.00. Topical successor to American Indian Hobbyist, American Indian Tradition and Powwow Trails; magazine includes crafts, lore, a photo feature, history, brief book reviews, powwow listing, classifieds.

THE AMERICAN INDIAN LAW NEWSLETTER. University of New Mexico School of Law. 1915 Roma Avenue, N.E., Albuquerque, New Mexico 87106. Approximately biweekly. $5.00 for Indians, $14.00 for others. Report on legislative activity in Congress, administrative decisions, pertinent law review articles, plus commentary from Congressional Report and newspapers.

AMERICANS BEFORE COLUMBUS. (ABC). National Indian Youth Council. 3102 Central, S.E., Albuquerque, New Mexico 87106. Monthly. $5.00. Brief, printed newspaper which "wishes to become a forum for all Indian young people."

DRUMBEATS. Institute of American Indian Arts. Cerillas Road, Santa Fe, New Mexico. Occasionally; September-June. Free. School newspaper (with emphasis on the arts).

EARLY AMERICAN. California Indian Education Association. P. O. Box 4095, Modesto, California 95352. Six to eight issues per year. Free with dues to Indians; $5.00 for others. About eight or ten legal sheets of information on education for the Indian, especially in California, including opportunities for students, course offerings, new books, job openings in education.

EDUCATION DIALOGUE. Bureau of Indian Affairs, Division of Education. 1951 Constitution Avenue, N.W., Washington, D. C. 20242. Approximately bimonthly. Free. Leaflet of official information on the BIA's efforts in education.

ERIC/CRESS NEWS LETTER. ERIC Clearinghouse on Rural Education and Small Schools. Box 3AP, New Mexico State University, Las Cruces, New Mexico 88001. Quarterly. Free. Pamphlet put out by a government-funded group which devotes a significant amount of space to American Indian education.

HIGHLIGHTS IN INDIAN EDUCATION. Office of American Indian Affairs, U. S. Office of Education. 400 Maryland Avenue, S.W., Washington, D. C. 20202. Free. Occasionally.

INDIAN AFFAIRS. Association on American Indian Affairs. 432 Park Avenue S., New York, New York 10016. Quarterly. $3.00 Succinct newsletter concentrating on national legislation (sometimes with comment), tribal innovations, BIA activities, activities of the Association--perhaps only two pp.

THE INDIAN HISTORIAN. American Indian Historical Society. 1451 Masonic Avenue, San Francisco, California 94117. Quarterly. $5.00. Attractive magazine of over 50 pp. treating both current and scholarly topics, which publishes articles by Indian and non-Indian social scientists.

INDIAN PROGRAMS. Coordinator of Indian Programs, the University of Arizona, Tucson, Arizona 85721. Twice. Free. Six to eight printed pp. of articles of University of Arizona projects involving Indians plus news of Indian faculty and students.

INSTITUTE OF INDIAN STUDIES BULLETIN. The University of South Dakota. P. O. Box 73, the University of South Dakota, Vermillion, South Dakota 57069. Quarterly. $2.00 for individuals; $5.00 for organizations. Four pp. of Institute news combined with miscellaneous items of interest.

JOURNAL OF AMERICAN INDIAN EDUCATION. College of Education, Arizona State University, Tempe, Arizona 85281. Three times. $3.50 Collection of articles by Indians and non-Indians working in this field.

LEGISLATIVE REVIEW. Indian Legal Information Development Service. IDEAS, 1785 Massachusetts Avenue, N.W., Suite 112, Washington, D. C. 20036. Comprehensive and careful guide to Indian legislation which features "a current index of pending bills affecting Native Americans, a comparison of selected bills, a complete record of the progress of these bills through Congress, and information of Federal Agency Indian program.

THE NATIVE NEVADAN. Inter-tribal Council of Nevada. 1995 East Second Street, Reno, Nevada 89502. Monthly. Free to Indians, $2.50 for others. Approximately 12 p. newspaper with professionally presented articles of national and Nevada community news, including job openings, poems, people, etc.

THE NAVAJO TIMES. The Navajo Tribe. P. O. Box 310. Window Rock, Arizona 86515. Weekly. $5.00, $16.00 airmail, $6.00 foreign. Approximately 25 p. tabloid covering the Navajo community with some attention to national news and many services--church listings, classifieds and legal notices. Individuals are highlighted.

THE NORTHIAN NEWSLETTER. Society for Indian and Northern Education. University of Saskatchewan, Saskatoon, Saskatchewan. Quarterly September to June. A fine publication serving Indian education. It is a mimeographed type booklet, 50-60 pp., which offers curricula, suggestions for classroom activities, critiques.

ROUGH ROCK NEWS. Rough Rock Demonstration School. Chinle, Arizona 86503. Biweekly. $5.00 per school year.

THE SENTINEL. National Congress of American Indians. 1346 Connecticut Avenue, N.W., Suite 312, Washington, D. C. 20036. Monthly. $5.00. Shiny magazine with legislative, national and NCAI news, reprints, and in-depth articles.

THE SOUTHERN UTE DRUM. Tribal Affairs Building, Ignacio, Colorado 81137. Biweekly. $4.00 Printed paper carrying Southern Ute-related news, public notices, news of people, history, and poems.

SUN TRACKS. SUPO 20929, University of Arizona, Tucson, Arizona 85720. Quarterly. $4.00, students $3.00. An American Indian literary magazine including both oral tradition and contemporary talent; many student authors.

THE TRIBAL SPOKESMAN. Inter-tribal Council of California. 1800-20th Street, Sacramento, California 95814. Monthly. Free. Tabloid paper paying close attention to California Indians (by area), but including also national news, job opportunities, people, and poetry, etc.

TUNDRA TIMES. Eskimo, Indian, Aleut Publishing Company. P. O. Box 1287, Fairbanks, Alaska 99701. Weekly. $8.00. Sizable tabloid with comprehensive coverage of Alaskan Nation news, also including report from Washington; "action reports," legal advertisements, classifieds.

WASSAJA. Wassaja, 1451 Masonic Avenue, San Francisco, California 94117. WASSAJA is a monthly newspaper dealing with Indian affairs on a national scope and would be a useful addition to a school library. Subscription rate is $10.00 per annum, $5.00 to individuals of Indian descent; $2.50 students.

THE WEEWISH TREE. Indian Historian Press, 1451 Masonic Avenue, San Francisco, California 94117. A magazine of Indian America for young people. Stories, poetry, games, history, illustrated, color, 6" x 9" size, beautifully done with love and devotion by Indian writers and illustrators. Highly recommended for elementary schools.